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A CRUSADE OF COMPASSION FOR THE HEALING OF THE NATIONS.

CHAPTER 4—KOREA, THE PHILIPPINES, SIAM, AND WORK AMONG LEPERS.

BY MRS. J. P. WHITE, CEDARVILLE, OHIO.

KOREA.

KOREA for centuries was a hermit nation. Twice in recent years she has come before the public mind; once when through the preaching of the Word Korea became the "Glory Spot" in the missionary world, and again, when Korea was taken by the Japanese.

With what joy the Christian world received the reports that came from Korea a few years ago. There was never a people, who gave such a response to the missionary message. The Word was accepted quickly. The people loved the Bible, they loved the house of prayer, they loved to witness and they loved to give. No wonder souls were added unto the Lord daily of those who were being saved. Pentecostal revivals continued for years, until they reached high tide in 1907. In the reports made in 1910, it was said that there had been "an average of one convert an hour, for every hour of the day since the first missionaries set foot on Korean soil." Korea was held up as an example of a modern Apostolic church.

Today Korea is in sorrow. While the dominance of Japan, has brought many material benefits it has been a sore trial to the subject people. Japan first assumed a protectorate and then annexed Korea to her own empire. The Korean people are distinct in race and language, but Japan is determined to absorb these seventeen millions of people. The name of the country has been changed, the use of the Korean language is forbidden in the schools; people must bow to pictures of the Japanese emperor. All the best positions in the government, and in schools are given to Japanese while the Koreans are given subordinate places. Of course the Korean people are bitterly opposed to such treatment and have tried to speak for their rights. There have been many protests and sometimes rebellion.

Missionary work has been hindered by these political affairs. For some reason the Japanese officials are suspicious and especially watchful of the Christians and have had many of them arrested and cast into prison. In many cases, indeed in most cases, false charges have been brought against these men.

Missionaries have earnestly tried to keep all political questions out of the church. They have always encouraged obedience to rulers and those in authority, but in spite of all their efforts some of the leading men have been accused of disloyalty to the government and have been subject to humiliating trial.

In spite of all these troubles, the Korean church grows—not as rapidly as in former years, but still shows an encouraging increase.

The Korean has usually been considered weak. He has lacked the energy of the Japanese and the stick-to-it-iveness of the Chinese. But he has many fine characteristics, he is kind, hospitable and neighborly. He loves children. He is faithful and trustworthy and when brought under gospel influence makes a fine Christian.

The Korean loves children. He shows a preference for sons, yet he does not have the cruel dislike for girls that some other non-Christian people have.

Woman has more freedom than her sisters in other Asiatic countries If she is of the wealthy class she lives in seclusion. If she belongs to the middle or poorer class, she has the opportunity of working and earning a livlihood for herself. Many occupations are open to her, silk culture, tutoring, keeping of bees, making shoes, fortune telling, sewing, embroidery and last and greatest, medicine.

The marriage tie is considered permanent. Women are not subject to the evils of divorce, so prevalent in Moslem lands. However the home life is by no means ideal. The wife loses her identity when she marries. She drops her given name and becomes the wife of So-and-So, and when she becomes the mother of a son she is the Mother of So-and-So. Her husband addresses her as "Look here," which indicates her position of servitude.

Little girls are kept in the inner apartments with the women of the household and the little boys sit in the outer apartment with the men.

THE MUDANG AND HER SUCCESSORS.

There is one woman in Korea, who for centuries has been the most powerful and the most feared woman in the land —the Mudang or Sorceress. Korea has seemed to be a land without a religion. No stately temples for worship are found and no gorgeous priests to lead in a religious service. The people are animists, or spirit worshippers. Some one has referred to this belief as "the delirium tremens of paganism." The people live in constant terror of the evil spirits which are supposed to inhabit every nook and corner of the universe. They believe them to be in animals, in trees and flowers, in water and sky and air. They are always contriving ways to avoid or frighten or propitiate these evil beings. Specially dangerous trees and bushes flutter with rags which have been tied on to frighten away the spirits.

All disease is believed to be due to the spirits, hence the necessity of having some one who understands the dark doings of these mysterious beings.

Mudang, means "deceiving" and though recognized as a deceiver, this woman holds in her power the men as well as the women of the land. When sickness comes the Mudang is sent for. She may be exacting in her demands but she is necessary.

Small-pox was formerly one of the worst scourges of the country. It was so deadly that the death rate from it was almost as large as the birth rate of the land. It was said that a man did not name his children until after they had had the small-pox and many a poor little infant went unnamed to his grave. This

disease was due to a very malicious spirit which tried all of the arts of the sorceress. Among other things which she did, was to make a straw horse, which she set before the door, that the spirit might ride away.

When death occurs in a family the Mudang is called to select a propitious time and site for burial. If the reward promised for her services is not satisfactory she may delay the burial for many days.

DRIVING AWAY THE EVIL SPIRIT. KOREA.

The methods which are used by the sorceress are described by Mrs. Baird in *Daybreak in Korea*. The parents of one named, Mansiki, were taken seriously ill. The old people begged to have the sorceress come to drive away the evil spirits. She came, bringing with her Ko Pansoo the exorcist. The old woman "unceremoniously cleared the house and porch of the thronging neighbors and began her work without delay. Spreading a mat on the front porch of the house, she set thereon three little table piled high with sacrificial food. Then she donned her long fluttering garments over the dirty white muslin ones that she wore, took a fan in one hand and a small brass disc in the other and gave the word to Ko Pansoo, who sat at the end of the porch with a huge drum made of rawhide in front of him. Boom, boom, boom went the drum, and old Sim Ssi began to step about in slow rythmic measures, swaying from side to side, now wielding the fan, now addressing the brass disc, which was supposed to be the medium of communication with the spirits who were causing the illness. Presently warming up to her work, she cast the fan and disc aside, and seizing a pair of brass cymbals clanged them above her head. Faster and faster beat the drums and away went Sim Ssi faster and more furious, swinging, swaying and swirling until her flying skirts threatened to engulf the gaping beholders.

"Seizing a handful of the sacrificial food, she cast it into the air, 'Take it and go! Take it and go!' she cried. Then with a loud shriek and renewed frenzy she exclaimed, 'They're going! They've left the house! They're out in the yard! They're going, going, going ah-h-h!'

With a great boom and clang the music came to a sudden stop and dead silence reigned. Mansiki rushed forward and grasped the mudang by the arm, 'What are you stopping for!' he asked wildly.

"'You've had your money's worth,' she replied coolly, beginning to strip off her coat.

"'No, no, no! Here's more. Here's all I have. Go on! Don't stop now!'"

The performance was continued after the payment of more money, hour after hour, mutterings and swayings and thrumming on the drum until the night wore away and morning came again.

When the sorceress saw that death was soon to overtake both of the poor old people she packed up her implements and, in spite of the added offers of Mansiki she took her departure, saying that if she had been paid enough the night before she might have been successful, but now it was too late.

KOREAN AMBULANCE. A SICK WOMAN LEAVING THE HOSPITAL.

Photo International Film Service, N. Y.

In addition to the sorceress there is the native doctor who is very much like the Chinese doctor. His treatment is often extremely cruel. Rosetta [illegible] gives an account of a visit of a native doctor to a child. "The first [illegible]

did was to make a little pyramid of brownish looking powder on each breast of the child and then to set it on fire until it burned the tender skin. This was followed by the use of a large darning needle, which was first thrust through each little foot, then the palms of the hands, the thumb joints, and through the lips into the jaw below the nose. Imagine if you can the agonizing screams of the child while this barbarous and useless cruelty was being practiced."

HOSPITAL FOR WOMEN AND CHILDREN, MANILA, PHILIPPINE ISLANDS.
UNDER THE CARE OF THE METHODIST EPISCOPAL CHURCH, U. S. A.

After centuries of suffering from the malpractice of native physicians, relief came in the person of the medical missionary.

It was in 1884 that the first messenger of Christ set foot in Korea and that messenger was also a physician. Dr. Allen and his wife hearing of the great need of Korea went out to help alleviate the suffering and to interpret Christ to the people. A very special Providence opened the way for service. Soon after the arrival of Dr. Allen riots broke out. All foreigners fled, except the doctor, who felt that he was needed there. The nephew of the king who was severely wounded, was successfully treated by Dr. Allen. At once the foreign doctor became very popular and was given charge of a government hospital under patronage of the King.

Women physicians were sadly needed.

Dr. Hall sent an appeal to [illegible] soon there was a fine [illegible] Ellers, a medical student [illegible] nurse was the first to come. She [illegible] pointed by the Queen as royal physician.

Miss Meta Howard, M. D., [illegible] first graduate physician to go to [illegible] She opened the first hospital [illegible] in 1888, which the King named, [illegible] All Woman Hospital.

In 1890 Dr. [illegible] in 1893 Dr. Cutler arrived [illegible]

seven more missionary women physicians came to the help of Korea.

In no country has medical work had as prominent a place at the opening of the mission, as in Korea. Perhaps this may account for in large measure for the rapid progress of the gospel. Physicians proved over and over again, their love for the people, who were led to exclaim, "How much these foreigners love us. Would we do as much for our own kin as they do for strangers?"

Dr. Sherwood was married to Dr. James Hall who died in 1894. With her two small children and a Korean girl, Esther Kim Pak, Mrs. Hall came to the United States. While here, she made a special study of methods for teaching the blind and through her efforts a system was adapted to the Korean alphabet.

Esther Kim Pak studied medicine and later returned to her native land the first Korean woman physician.

Other Korean young men and women have become physicians, and today they are carrying healing to the people. The old Mudang, while still existing has less power than in former times. Her deceitful tricks can not stand in the light of modern medicine. She will, in time lose her place as Christian physicians multiply.

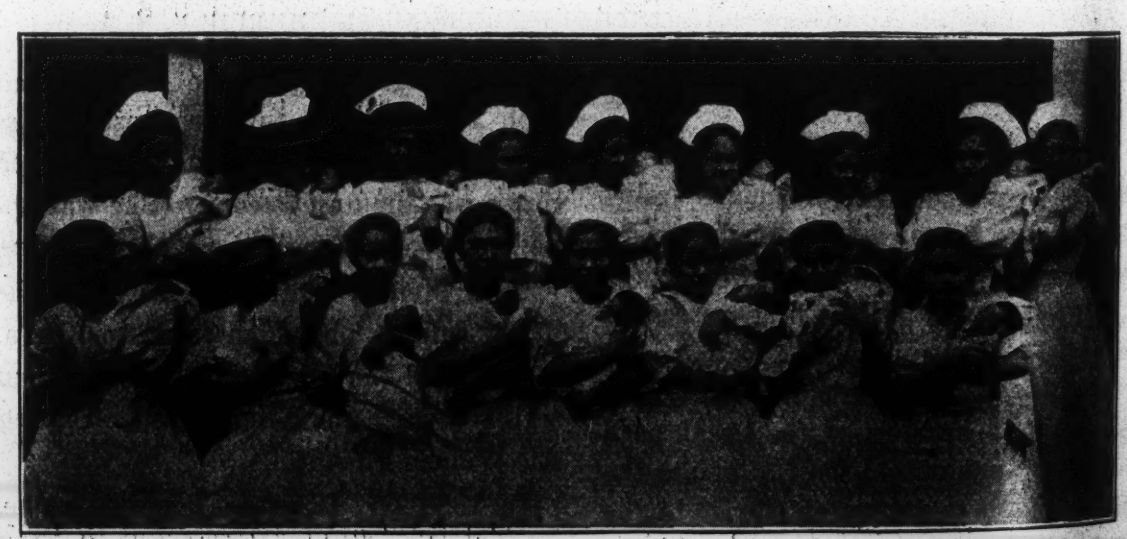
MEDICAL MISSIONS IN THE ORIENT UNDER THE STARS AND STRIPES.

"The group of islands comprising the Philippine Archipelago number 3,441. * * * If the map were laid over the United States the islands would extend north and south from Lake Superior to the Gulf of Mexico, east and west a distance a little greater than that from Philadelphia to Indianapolis. Two of the islands are about the size of Pennsylvania, four are about the size of Connecticut, and two about the size of Rhode Island."

There are nine millions of people in the Philippine Islands, who speak thirty-five different languages.

Among the ancient Filipinos there was no sacred book and no gods except the souls of ancestors.

About 1543 the Spanish began to go to the Philippines and soon they took possession of this "Pearl of the Orient." During their rule of three centuries they did little for the native people. Many of the priests, monks and friars, were uneducated and unscrupulous men. Making allowance for the few who really



NURSES AND THEIR LITTLE CHARGES, M. E. HOSPITAL, MANILA, P. I.

wanted to help, the evidence of "dungeons and scaffolds, closed Bibles and ignorance" stand out as a condemnation of those who were supposed to be the leaders of men.

For years the Bible was a forbidden book. A missionary from China, who visited Manila many years ago said there were two things he was not allowed to take ashore, a Bible and a pistol.

In 1827 a merchant took a package of Spanish scriptures into the Islands and distributed a few secretly. A little later the British and Foreign Bible Society attempted to circulate Bibles but with little success. Many years later a young Englishman, who was in business in the Philippines found that not only the people did not have the Book but that even the priests were forbidden to read it.*

He desired to give it to them and by disguising the outside cover he succeeded in distributing several New Testaments, in Spanish.

A young friar by the name of Lalave got hold of one of the books and his life was wonderfully blessed. He began to preach the truths found in the Gospel, which were so different what others preached, that he was accused of heresy and excommunicated. With difficulty he reached Spain. Saddened by his exile, his heart continually went out to his own people who were in darkness. He was determined to do something to help them so he began translating the Bible into one of the dialects of the country. After several years his task was completed and the Bible was printed by the British and Foreign Bible Society.

How to get the Bibles to the Philippines was a great problem. By this time Lalave was getting to be an old man. He wanted very much to take his work himself. Castello, a young Spaniard offered to go with him on this important mission. They reached Manila in March, 1889. It soon became known who they were and opposition arose immediately. In a few days both of them became very ill in their rooms at the hotel. No one knew exactly the cause but poison was suspected. Lalave died. Costello recovered but was thrown into prison as a spy and later banished. Only seven Bibles and two New Testaments were distributed.

What about the rest of the books? Eight thousand Bibles in the Pangasinian dialect and large numbers in Spanish, which had been shipped to Singapore remained there for nine years. "In September, three weeks after the surrender of Manila, Bibles were sold openly on the streets of Manila by the agent of the British and Foreign Bible Society."

That was a great day for the Filipinos. With the Bible came many other blessings. With the army of occupation went the school teachers in order to carry out President McKinley's ideal. He said, "The Philippines are ours, not to exploit but to develop, to civilize, to educate, to train in the science of self-government. This is the path of duty which we must follow or be recreant to the trust committed to us."

The missionary went with his message and many heard the word gladly. Not only did Protestant churches spring up but Catholic churches began to hold services in the languages of the people. The priests copied all methods of

*After the American occupation a Christian worker found a man who had been acting as priest for eighteen years who had never even seen a Bible.

Protestants which they could adapt to their services.

The public school system has made marvelous progress in the last few years. There are according to Rae D Henkle, 48 educational divisions, 406 American teachers. Notice that Uncle Sam has no difficulty in securing 406 teachers for the Philippine Islands. Will our church be able to find the "407"?

1,370 Filipino teachers paid by the insular government and 10,451 Filipino teachers paid by municipalities. In 4,747 schools English is the language used.

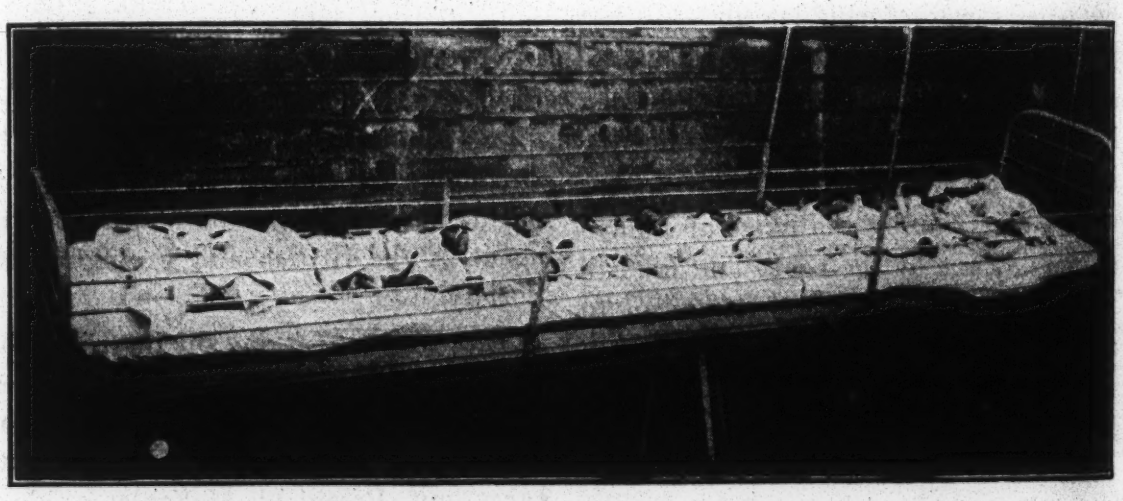
Above these grade schools are several colleges and a large University.

In addition to these public schools there are about 400 mission schools.

when independence may safely be granted.

"We have not tried in any way to assimilate the Filipinos, but on the contrary it has been the unswerving policy of the American people to preserve their nationality, to foster their interests, and to make them morally, economically and politically equal to the independence for which they very naturally crave. That has been our mission, and the record shows few mistakes on the road to its successful accomplishment."

Before the coming of the Americans there was little done for the health of the people. All kinds of superstitious beliefs abounded. Epidemics swept off thousands, every year because there was no one to care for the sick or to teach



BABIES OUT FOR FRESH AIR, MANILA, PHILIPPINE ISLANDS.

The Filipinos are making wonderful strides along many lines and it is no wonder that they are beginning to desire self government. To quote Mr. Henkle again: "Close students of the Philippine question while they do not all admit the islands are capable of full self-government, see in the rapid progress of business and the effective work of those governmental agencies altogether under the direction of the natives a very clear indication that the time is near at hand

them how to care for themselves. Malaria was very prevalent. Small-pox was so general that it was considered one of the necessary ailments of children. Often people exposed themselves or their little ones because they thought the sooner it was over with the better. A law compelling vaccination was passed after the American occupation. As a result the number of deaths was reduced from 40,000 annually to 700. It is said there

is less small-pox in Manila today than in Washington.

Cholera was once a deadly pestilence but by enforcing sanitary rules and quarantine, the death rate has been greatly lessened. In 1908 there were 18,800 deaths from cholera, in 1911 there were 203 and in 1912 there was not a single case.

Many people living in Oriental lands laughed at the idea of our government trying to make health conditions better for the masses of the people. They said it could not be done. But our American physicians have demonstrated that vaccination, quarantine, and pure water will reduce and almost eliminate certain diseaases.

Even though the government is doing so much our missionaries have felt that medical work should be carried on in connection with the other missionary work. There are 14 medical missionaries, two of whom are women. There are 9 native physicians in mission employ and 78 trained native assistants.

The Union Mission Hospital on the Island of Panay, St. Luke's and the Mary Johnston hospitals at Manila are all evangelizing agencies. The same kind of methods are used here as in other mission hospitals. Bible readers, for the clinics, readers for the in-patients, services for the convalescents.

Nurses and helpers become Christians. Dr. Thomas of the Iloilo Hospital writes of the nurses. Out of thirty all but one have taken a stand for Christ.

Classes for personal workers are held among the nurses in order that they may be prepared to do personal evangelism among the patients. A follow-up system is used in this hospital. The plan in brief is simply the sending of a personal message to the pastors of the villages to which patients are returning, so that the pastor will be able to look after them. In this way the medical and evangelistic work are linked together.

THE ROCKEFELLER FOUNDATION.

The Rockefeller Foundation would more properly have come under our study of China, because it is in China that the largest work has been done. But since it operates in the countries which we have before us at this time, we may fittingly study it here.

From the time of the earliest medical missionaries young men and women have been educated to become physicians. Great difficulties were in the way among the most chief being the lack of equipment and an insufficient staff. Missions began to combine their forces in order to do better work.

Within the last few years the Rockefeller Foundation has offered assistance in medical education, believing that this is the first step in improving health conditions in any land.

China was chosen as the field for the first large undertaking along this line. The Peking Union Medical College which had been maintained by six societies, British and American, was taken over by the Rockefeller Foundation. A new plant is being built. Four new modern buildings with every kind of modern equipment will be ready for use in 1920.

Another medical college is to be built at Shanghai as soon as conditions are favorable for the work. Because of war, high cost of materials, difficulties of transportation and unfavorable rate of exchange, building has been deferred for the present.

Aid is given to other existing schools, to enable them to carry on their work more successfully. "During 1917 over $100,000 was given to aid mission medical schools in China. Nearly

$50,000 gold was given to mission hospitals in a dozen different centers and over $45,000 was given to enable fifty-six individuals to go to the United States for study and training."

Research work is being carried on in various lands. The campaign against the hook-worm was one of the first undertaken.

The aim of this Foundation is to make a scientific study of disease of all lands, especially those least understood, to help stamp out the great plagues of the world, to aid in sanitary measures and especially to train an adequate number of physicians to care for the sick world.

Dr. Beebe, of Shanghai, voices what many have perhaps been thinking. "Fears have been expressed that in an institution of so highly technical a character, where so much attention will be given to thorough professional training, the religious aim and spirit will not have an opportunity to live and grow. This is a danger, and it besets every institution under whatever auspices, whether at home or on the mission field. The great demand upon both teachers and pupils leaves little time for the things of the Spirit, and in this crowded hurrying world of today it is a danger that confronts the busy missionary doctor and teacher as well as the busy man of affairs at home. The Rockefeller Foundation has recognized this and is sending out as one of the staff of the Peking School a man who has demonstrated his efficiency as a religious worker, who will have no other duties than to work for the moral and religious welfare of the students. For this work a special building is being constructed that is to be an attractive religious center for the institution."

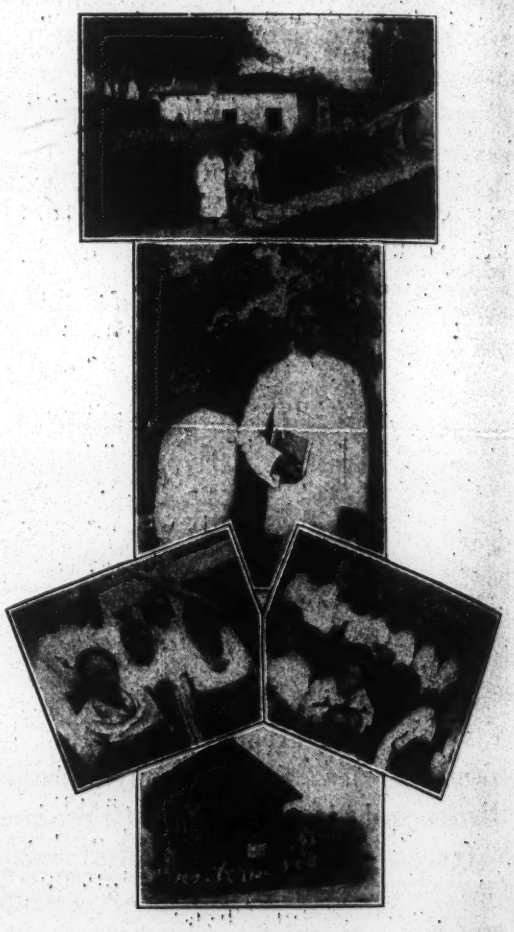
Shall we not all pray that the professors who are sent out may be true Christians, eager to save souls as well as bodies, and that the Rockefeller Foundation may be as it is intended to be "a distinct contribution to missionary endeavor."

WORK FOR LEPERS.

"In all the long procession of the ages there is no more truly tragic figure than that of the leper."

"The gruesome thing,
The leper, lank as the rain blanched bone
That cowers beside him, a thing as lone
And white as the ice-isles of the Northern seas
In the desolate horror of his disease."

Away back in Mosaic times and long



CHRISTIAN MINISTRY TO LEPERS.
Church and rescue work for children under care C. M. S. India and China.

before, this child of despair was found. He has been for centuries in all lands of the East a forsaken despised outcast.

According to some non-Christian religions, he is cursed because of some sin committed in a former existence. There

are no tender mercies for him among his own people. The compassionate Son of God was the only One Who had the power to touch him and say, "Be thou clean" and Jesus says to His disciples in all ages "Cleanse the leper."

MARY REED, Missionary to Lepers. (Methodist Missions).

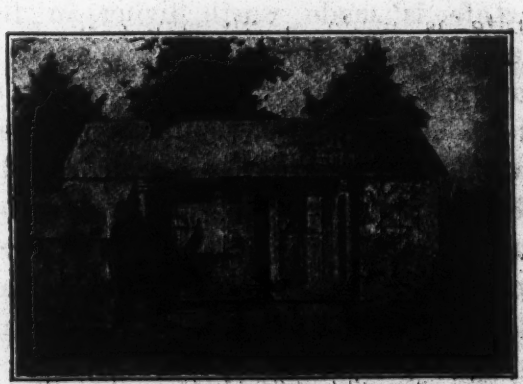
The cleansing of the two million lepers in the different parts of the world is a most thrilling story. In 1812 William Carey witnessed the burning alive of a leper in Calcutta, which so stirred his heart that he immediately began to plan a refuge for these poor unfortunates. Various missions, in later times took up the same work and opened asylums in China, Korea and India. To some of these government aid was given.

In 1874 the Mission to Lepers was organized. This society does not send out any workers of its own but supplies funds to any mission which has the care of lepers. It works in 92 places in connection with 33 Boards.

Four objectives are set forth by this society. First. To preach the Gospel to the lepers. Second. To relieve their dreadful sufferings. Third. To supply their simple wants. Fourth. In time to rid the world of leprosy.

Preaching the Gospel to the lepers is the real underlying motive for the work. When the asylum at Chieng Mai, Siam, was dedicated, Dr. and Mrs. McKean had as an object the conversion of every leper who should come to it. They asked friends and contributors, to p r a y specifically that every leper might come to know Christ as a personal Saviour. Their prayers have been wonderfully answered. Of the 274 who have come to the home all have accepted Christ except one who was brought to them in a dying condition. Other missions have a similar record. There are today 6,000 baptized lepers in the different mission homes.

It is a great revelation to lepers who have been compelled to remain "without the camp" to find shelter, food, and friendship, medical attention and nursing for their poor diseased bodies.



The home of Mary Reed among the Lepers, Chandag Heights, India.

The aim of ridding the world of leprosy seems but a vague dream, yet the prospect is brighter than it ever was before. No one is ready to say yet that a cure has been found, but there seems to be hope that the remedy which is proving so successful in the treatment is a real cure. Chaulmugra oil, mixed

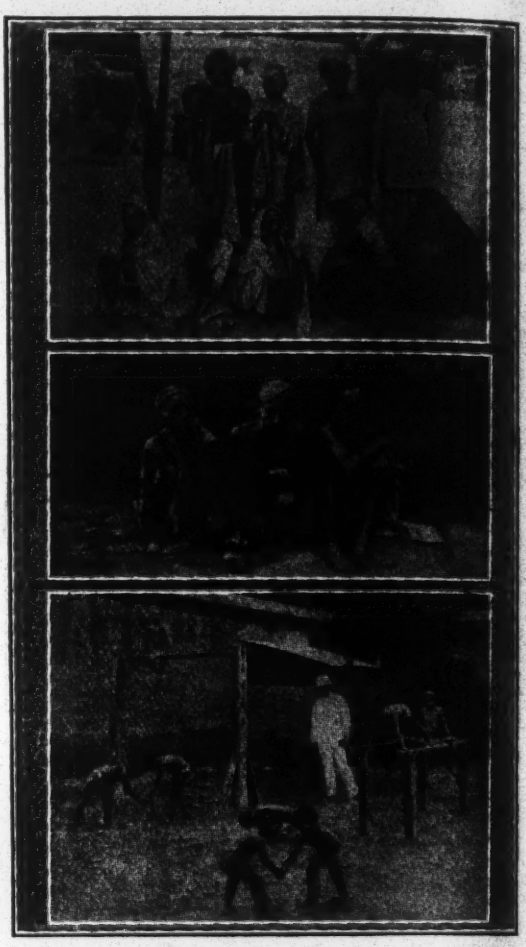
with resorcin and camphor and administered hypodermically stays the disease. It has been used for some time in the Philippine Islands. The clinical records show that of those who have been treated two hundred have shown no trace of the disease for two years.

The Mission to Lepers is starting a world movement for segregation of lepers. This is the only sure way of stamping out the disease. Governments and mission boards are co-operating. Where this plan has been used notable results are seen. In the Philippine Islands a few years ago there were 9,000 lepers. Now there are 5,000. The segregation camp in the Philippine Islands is a marvel of cleanliness and order. Though the population is that of a small city it is so clean that not even a fly is to be found.

Leprosy is not hereditary and children of lepers are separated from parents and kept in homes where they will not be exposed to the disease.

Life is made worth living in the various leper colonies. All who are able to work are given tasks according to their strength and ability. Women make patchwork quilts for their beds. Men help in the construction of buildings. A store is generally maintained from which the people buy just the food theiy desire. In some institutions, all who can use their hands cook their own food. Many are trained to become nurses and receive payment for their services. "Educational advantages are given to those who wish to learn to read and write. Often such patients spend much of their time in reading to their uneducated companions. Debating societies prosper. Games are not forgotten; relay, water and sack races show that these folks have real human joys. One young patient is a jolly 'sleight-of-hand' performer."

These communities are not managed without some difficulties of discipline but the misconduct of the few is over-

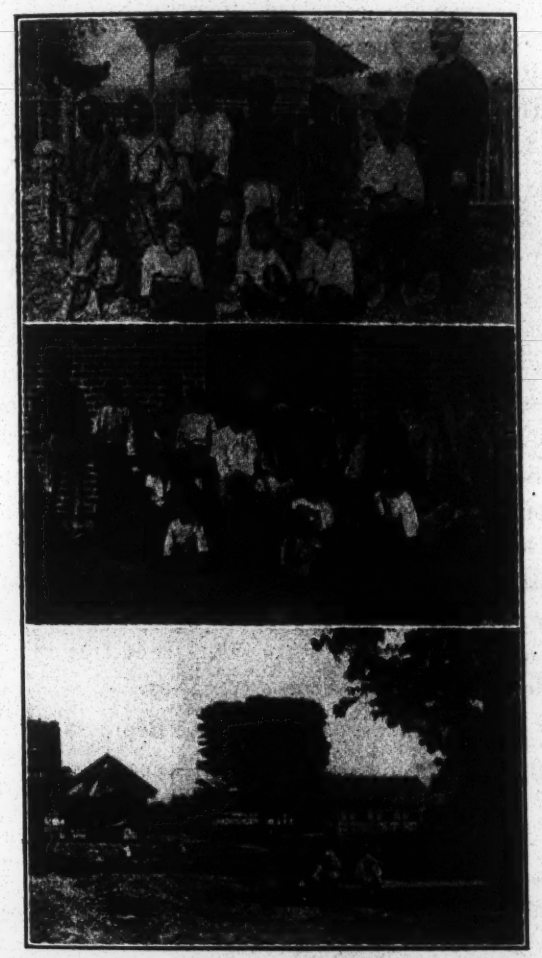


Group of Inmates of Tarn Taran Asylum. Typical Cases in Advanced Stages. Untainted Children of Lepers at Play. A Formal Hand-shake before the Wrestle. (C. M. S. and C. E. Z. M. S.)

balanced by the expressions of gratitude from the many and the tender sympathy of the more fortunate toward the less fortunate.

It is enough to make one's heart ache to meditate on the feelings of one who has been pronounced a leper. What hopelessness, what bitterness, what anguish must fill the heart. Without the comfort of the Gospel it is the blackness of despair. Mr. Sam Higginbottom tells of an educated girl about seventeen, who

became a leper and was sent to the home at Nani, India. Her marriage was cancelled, her hopes for the future were all shattered. Her brother brought her to the home. When she looked around at the poor distressed creatures, in advanced stages of the disease she was almost prostrated. She threw herself on her brother's shoulder and sobbed, "Must I become like these people?" she asked.



CHRISTIAN WORK AMONG THE LEPERS.
Dispensary, Hospital, Wards and Church, Mandaly, Burma. Under care of the Wesleyan Methodist Mission.

The missionary tried to comfort her and asked her if she would be willing to read to others and teach those who wished to learn. After months of service there, she one day confided to one of the workers. She said when she came there she had almost lost faith in God. She felt if there were a God He could not be a God of love else He would never permit one of His children to suffer as she suffered. "But now," she said, "every day I thank God that He made me a leper, because by so doing He has given me an opportunity to work for Him that I would not have had in any other way."

Mary Reed whose life might have been one of bitter sorrow has become a marvel of victory. God has wonderfully sustained her, has stayed the disease and has used her to build up a prosperous little community up in the Himalayan mountains. Instead of repining because of her lot she busies herself in ministry to the suffering lepers and finds the Father's will sweet for her.

Let us not think this disease does not concern us because it is something far away. There are about five hundred lepers in the United States. Seventeen states have known cases within their borders. There are two leper colonies, one fifty-seven miles north of New Orleans and the other at Penikese, Mass.

A national Leprosarium is soon to be erected in this country. The pathetic case of two soldier boys who came home from the war, afflicted with leprosy, who had no place to go, has emphasized the need of such an institution.

Many of the unfortunates in the American asylums show a spirit that rebukes our murmurings against trifling adversities. At Christmas time two years ago a pastor in Baton Rouge was asked to go out to the asylum and arrange for gifts for each patient. Thinking it would be nice for them to have a choice he asked that each one choose

what he would like to have. In reply he received this message:

"Dear Dr. Hunter:

"I have done as you asked me to do; have talked over the matter of suitable Christmas presents with each of the residents. After thinking it over carefully, we have unaniously decided that if you have any money you could spare for Christmas gifts this year for us, we would rather you would send it to the Army Y. M. C. A. or to the Red Cross, for we think they need it more than we do.

"Signed by one of the Patients."

The motto of the little church in the Louisiana colony is "Brighten the Corner Where You Are." When Mr. Danner, Secretary of the Mission to Lepers, was holding a service in the little church he called for favorite hymns. One little boy so afflicted that he had to be brought to the meeting in a wheeled chair asked that they might sing, "Count Your Blessings."

In some such spirit another inmate wrote the words and music of a song which breathes out the deep confidence in the Saviour Who cares for these poor afflicted ones. As we read these words let us ask ourselves: Do I care? How much do I care?

"Sometimes when all is dark and drear,
And life seems hard to bear
We know there's One Who's always near,
And turn to Him in prayer.

"Sometimes when trials bestrew our way
Temptations everywhere,
With trustful hearts we kneel and pray,
For He is sure to care.

"The world but little may bestow,
And cast us from its fold
But there is One Who cares, we know,
Our cause He will uphold.

"Though life be short and filled with pain,
Untold the grief we bear
And though our prayers may seem in vain
We know that He must care.

"He cares for us, He cares for us,
Whatever life may be
He cares for us, He cares for us
And loves us tenderly."

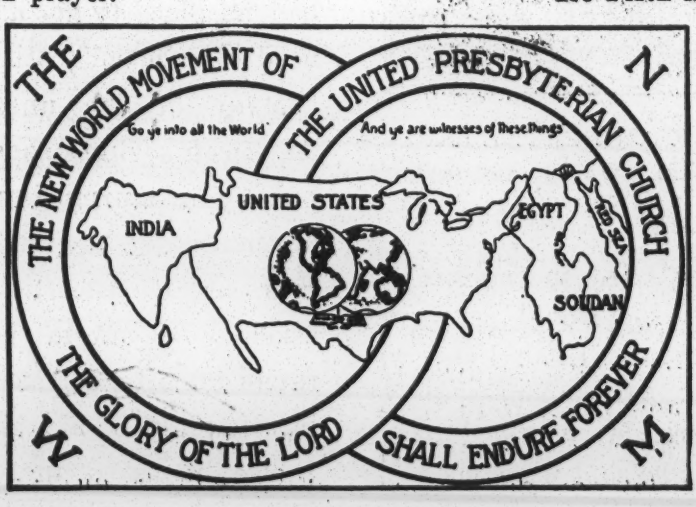
A SUGGESTION.

If you would like to know what the Protestant Church is now doing for Lepers all around the world in ninety-two stations, it would pay you to subscribe for "Without the Camp," the quarterly magazine of The Mission to Lepers. The work is done in co-operation with the Representatives of more than thirty foreign Mission Boards. This little paper contains the latest news of world-wide work for the Lepers. The cost is 25 cents per year. The paper is sent free to all donors of $2.00 or more per year.

Subscribe through any local Representative of The Mission or send remittance to

FLEMING H. REVELL, Treasurer,
158 Fifth Avenue, New York.

1920


THE NEW WORLD MOVEMENT OF THE UNITED PRESBYTERIAN CHURCH
Go ye into all the World
And ye are witnesses of these things
UNITED STATES
INDIA
EGYPT
RED SEA
SOUDAN
THE GLORY OF THE LORD SHALL ENDURE FOREVER

1920

CHRISTIAN AMERICANIZATION.

A Task for the Churches.

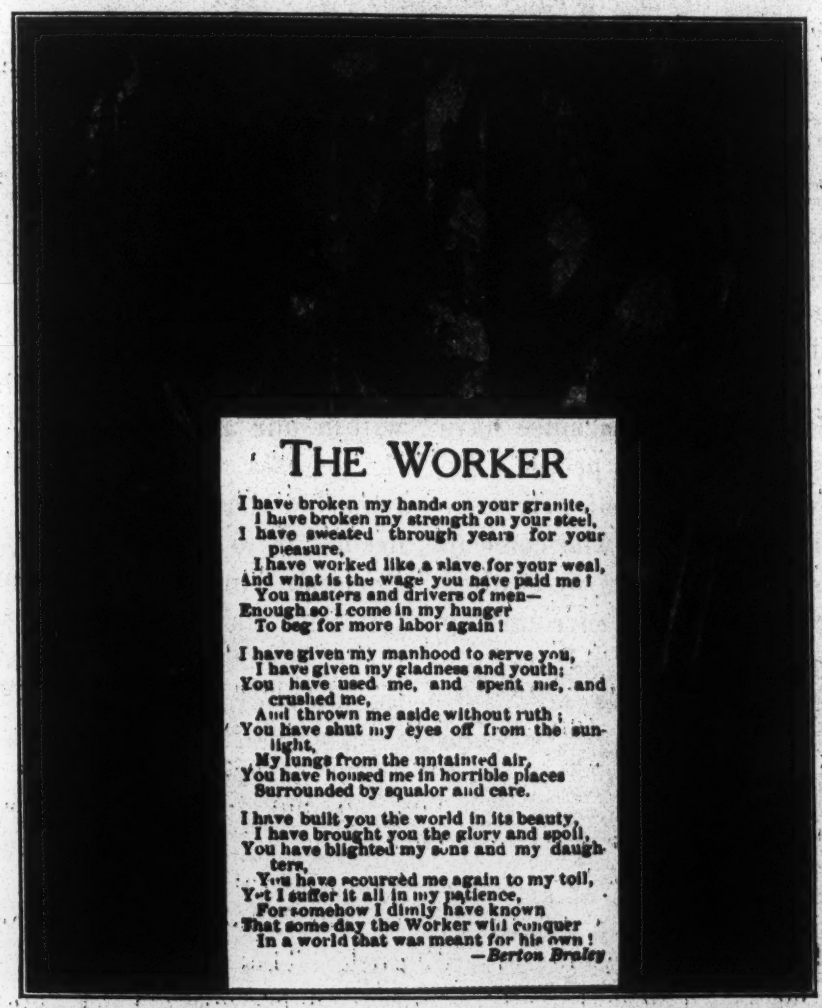
By Mrs. Thos. C. Atchison, Lawrence, Mass.

CHAPTER 4—ARRESTED ASSIMILATION. CAUSES THAT HINDER.

PROFESSOR FAIRCHILD'S definition of Assimilation as "a matter of the force of environment pitted against that of heredity," gives to us at first glance a pretty clear idea as to where we should search for the causes that hinder a speedy assimilation of the peoples who have come, and are coming to America. They have come hither from lands whose customs and ideals differ widely from those of the people with whom they are to dwell and in the words of another, "The melting pot has not always melted, the fires have not continuously burned, the divergent elements have not altogether fused," and we are to search for the reason why.

Do we find the cause in the multitudes from all lands who have journeyed hither in search of liberty, in search of wealth, in search of a home, or is the cause to be found among the people to whom this land has been given as a gracious heritage. These are questions well worthy of careful study.

Let us for a little time turn the search-



THE WORKER

I have broken my hands on your granite,
I have broken my strength on your steel,
I have sweated through years for your pleasure,
I have worked like a slave for your weal,
And what is the wage you have paid me?
You masters and drivers of men—
Enough so I come in my hunger
To beg for more labor again!

I have given my manhood to serve you,
I have given my gladness and youth;
You have used me, and spent me, and crushed me,
And thrown me aside without ruth;
You have shut my eyes off from the sunlight,
My lungs from the untainted air,
You have housed me in horrible places
Surrounded by squalor and care.

I have built you the world in its beauty,
I have brought you the glory and spoil,
You have blighted my sons and my daughters,
You have scourged me again to my toil,
Yet I suffer it all in my patience,
For somehow I dimly have known
That some day the Worker will conquer
In a world that was meant for his own!

—*Berton Braley*

light inward. Are we convinced of the imperative need of national unification? Do we know that about thirty-five per-cent of our entire population are of foreign-born parentage and that of this number more than 2,500,000 adults cannot understand our language sufficiently to speak or understand it in even its most rudimentary form? Do we know the menace this alien illiterate population affords to its own safety and well being, to the welfare and development of its children, and to the efficiency and perpetuity of our American institutions? Do we know that it was from the illiterate foreigners that Germany in the main selected its tools for the wrecking of munition plants and other acts of violence during the recent war? Do we realize that the future vote of these men and women not trained to our ideals and ignorant of the real purpose of our laws, will endanger our moral measures, which at infinite toil and sacrifice have been won by the American people. Do we know how much of real grievance many of these people have who come to us from other shores? Have we studied the housing conditions surrounding many of our factories? Have we pictured ourselves in a strange land, surrounded by strange faces and strange customs, expecting to find fabulous wealth and finding often instead direst poverty?

Unquestionably one cause of arrested assimilation is the need of educating ourselves that we may better understand the needs of the stranger within our gates, and be more sympathetic with him in his trials and perplexities. One may never know how these oft-time lonely people treasure and appreciate every-day friendliness.

An Italian returning to his native land was urged by his country to remain, but he insisted he would rather go back to America, explaining his reason in these words: "The boss he shake me by the hand and call me Joe." Is the foreigner to us a problem, a menace or an opportunity, a God-given opportunity? We fear we are prone too frequently to place great emphasis on what we can give to these people. Let us stop to ask ourselves what they can give to us. Their contributions to our industries is too well known to need emphasis, but we wrong ourselves if we think of them only as an economic asset. Have we thought of the Italians as lovers of music and art? Have we thought of the Japanese as a people with immense powers of concentration and great respect for authority? Do we know the sorely needed contributions of thrift and economy that many foreign peoples bring to our people?

A proper conception of the strangers within our gates would remove one of the causes that hinder assimilation. Someone has said, "The first thing needed is to get our own people to be Christian in their treatment of the foreigner" and "The first Americanization task for the Church is not to change the attitude of the foreigner towards things American; it is to change the attitude of the average American toward him." The instrument used to gain our point is not force but love and sympathy.

Americanization to the foreign-born means not alone that we shall teach him English. That is important, of course, but we must not get the notion that American ideals can only be expressed in the English language. We must be prepared to extend to him every social, educational and economic privilege that is ours. We must give him what we have to enjoy and share it with him;

OPPORTUNITES IN THE PHILIPPINES.

See what bright faces. Great results have come from Christian teaching among this people.

TYPES OF IGONOTO WOMEN. A NEGLECTED PEOPLE.

ODD SCENES IN THE LAND OF THE PHILIPPINES.

Photos International Film Service.

THE NEEDS REVEALED BY SURVEYS

$16,715,208 in Five Years Budget Can Be Raised

"Bring Ye the Whole Tithe and * * * Prove Me Now, Saith the Lord"

BY J. ALVIN ORR, Chairman

The Executive and Central Committees of the New World Movement have worked upon the basis set down by the General Assembly. The Forward Movement as it was then called, was directed to make surveys to determine the actual need as the basis on which the budget was to be determined. The carefulness with which the surveys have been made will be revealed through the coming weeks, as they are published in the most thorough fashion. We ask that every member of our Church read these surveys carefully, as they are appearing in our Church papers and in the New World Movement Paper. A booklet on the surveys is in the course of publication. We believe that every item represents a real need if our Church is to occupy and evangelize her fields at home and abroad, and endow and equip her educational institutions. Our Church is able to do this.

May we all have that faith which enables God to do mighty works. Often it was said of Jesus, "He could there do no mighty works because of their unbelief."

The tithe of our United Presbyterian Church would well provide for this whole budget and leave a very wide margin. Let us count the membership of our United Presbyterian Church at 150,000. If the average wage or income of our membership were only $2.00 per day—and that is a very low average—the income would be $300,000 per day. A tithe of this is $30,000.

There are 365 days in the year. Subtract the 52 Sabbaths; the Holidays of Christmas, New Year's, Thanksgiving, 4th of July; and there are left 309 days. The tithe of our income being $30,000 per day, this amounts to $46,350,000 in five years. Our Church contributes about $3,000,000 per year for her local expenses and her Missionary Causes. This would amount to $15,000,000 in the five years. Subtract this this from the $46,350,000, there is left a sum of $31,350,000. This is almost twice as much as is being asked for the advance work of our Church.

THE BUDGET ITEMIZED.

Board of Foreign Missions	$ 5,010,356
Board of Home Missions	1,102,645
Board of Freedmen's Missions	860,250
Board of Church Extension	1,122,590
Board of Education	177,625
Board of Ministerial Relief	864,262
Women's Board	2,277,369
Women's Association	253,750
Seminaries	548,100
Colleges	4,376,461
Christian Workers' Bible Training School	121,800
Total	$16,715,208

The estimated cost of the Campaign, only 1½%, is included in the above.

until we are ready to show this friendly attitude the work of assimilation will make slow progress.

To educate ourselves is a real necessity. The author of our study book names the following retarding influences: *"The use of foreign languages as a medium of social, cultural and religious intercourse,* on the part of people who are able to use English, but who eagerly seize every opportunity to use their mother tongue, showing heridity is still a dominant force to be reckoned with in their lives. Inability to speak English, especially of those who have been in this country for years, the fact that over 2,500,000 adults still cannot understand our language is certainly sufficiently significant to cause serious anxiety as to the progress of assimilation.

Foreign Colonies, those colonies where the English language is the foreign language and an American is a foreigner in the community. This isolation which has persisted in some cases for more than a generation and assimilation has made not even a beginning.

Racial Cleavage manifest even unto the second and third generation. Perhaps environment may not have had a fair test but where these lines of racial cleavage exist there is evidence that the process of assimilation is far from complete.

Old World Authorities, Old World Habits, Old World Animosities are mentioned as some of the causes that hinder. The un-American attitude of mind which does not respect women and children found frequently in these foreign colonies naturally rouses bitter resentment of our intelligent and worthy citizens. Dr. Brooks illustrates this thought as follows: "In America we have rather decidedly objected to wife beating; when native Americans indulge in such practices they are either ostracized or imprisoned. But there are foreign-born men living in America who feel that an occasional beating is rather helpful in keeping wives in proper subjection." We must take into consideration the "Natural Inertia" and forgive these people for some of their customs and habits which we despise, when there are so many exceptions found among them who quickly learn our American ways, and grasp eagerly our higher ideals of life.

ORGANIZED PROPAGANDA OF RESISTANCE.

Dr. Brooks calls our attention to two kinds of resistance to assimilation. One he calls "a systematic and persistent resistance which is effective but not highly organized, and does not breed antagonism to America;" the other, "a systematic and persistent resistance to assimilation which is highly organized, efficient, amply financed, assisted and directed, deliberate, intentional and wholly sinister," the practical effects being much the same, but the motives radically different, hence the necessity of making the distinction. The first force is designated as "sentimental resistance" such as the family ties and heart ties which bind millions to the old world, the old folks at home, brother and sister, and other loved ones, a wholly worthy interest, but one that operates to hold them back from complete identification with the fortunes of America.

Closely allied to this is the "natural inertia" that makes it far easier to drift with the familiar faces, speech and associations, and tends to the segregation in colonies where only the foreign language is spoken and the habits and

customs are followed. As a result we have our "Little Italy's," our "China-town's," our "Ghetto's" and other foreign districts that retard the work of assimilation. All nationalities tend to be somewhat clannish. Scotch love the songs and societies of their "ain Countree," the Germans the customs of their "Vaterland," the Irish folk their "Irish Leagues," the Swedes their "Societies," the British their "Clubs," but did you ever think that all such gatherings tend to keep up the separatist spirit and savor somewhat of disloyalty to their adopted country?

quickly learn the language of their adopted country. In like manner foreign speaking business concerns: insurance companies, banks, and shop-keepers, have sufficient self-interest to hold on to their patronage, although retarding the assimilation of their countrymen and keeping them in gross ignorance of the principles and ideals of our American government. The foreign language churches, too, have been a potent agency in keeping up the foreign customs and the use of the foreign language, thus arresting the progress of Americanization in their constituencies.

CARRYING UNDERWEAR BACK TO THE FACTORY THROUGH SQUALID SURROUNDINGS. EAST SIDE NEAR BROOKLYN BRIDGE, N. Y.
Photo, National Child Labor.

Many immigrant people have not dealt in a kindly way with the new-comers from their native land. Knowing their sentiments and infirmities and the ways of this new country, foreigners of more experience have shrewdly, for self-interest and special financial benefits accruing, fostered this separatist sentiment and discouraged the use of the English language.

For instance the foreign language press that depends on the patronage of those of foreign speech, would not naturally encourage their readers to

Some of these churches have been financed by the Mother Church in their native lands, and the money pull binds them to the country from which they came. The organized propaganda of resistance has taken advantage of all these things and today is a factor not easily to be reckoned with in the task before us.

The quotations from the Family Letter given in our study book is of such import in the arresting of thought and awakening us to a sense of duty in this crucial hour that we would have

our readers ponder well its every word just as it comes from the pen of the author.

"The Great War has brought home to us with startling shock the realization that, unknown to the great majority of American people, a foreign government has for the past fifteen or twenty years been slowly constructing machinery to counteract the assimilative potencies of this American spirit. Through the schools, through the churches, through the colleges and universities, through associations of school teachers, through athletic, social and literary clubs, organized and closely bound together into a highly centralized alliance, and lastly and most effectively through the daily and weekly papers, religious as well as secular, this government has been endeavoring to consolidate the largest and on the whole the most respected and most trusted portion of our population of foreign birth or immediate foreign origin into a solid mass, organized not only to prevent its own assimilation, but also to work actively toward its own political dominance, first in the state and later in the nation. I refer, I need not say, to Germany."

We are also given another striking quotation from Gustavus Ohlinger in which he tells us, "Some of the principal object of the National German-American Alliance were to strengthen the sense of unity among the people of German origin in America, to check nativistic encroachments, to augment the influence of German culture by encouraging the use of the German language and making its teaching in the public schools compulsory, to liberalize our naturalization laws by removing knowledge of the English language and other educational tests as requirements of citizenship, and finally to combat Puritan influences, particularly invasions of personal liberty in the form of restriction of the liquor traffic."

Before ten thousand Germans in Milwaukee, the President of the Alliance declared: "We have long suffered the preachment that you Germans must allow yourselves to be assimilated; you must merge in the American people, but no one will ever find us prepared to descent to an inferior culture." The National German Alliance has not been alone in this organized opposition. Let us beware of all organizations that try to preserve and to perpetuate race solidarity and race separateness.

Mr. William T. Demarest, the Secretary of the Board of Domestic Missions, during the recent war, sent forth the following timely words of warning, which are just as applicable today: "There never has been a more crucial time in the history of our country than the present. All about us are forces antagonistic to Christ and His Church; forces that appeal to the ignorant in terms of brotherhood, but which ignore the fact that the real brotherhood of man has its foundation in the Fatherhood of God. The Church should make itself heard with no uncertain voice in order to combat false leadership and mistaken doctrine. It should teach insistently that individual and social regeneration are possible only when Jesus Christ is accepted as Savior of mankind; when men constantly and consistenly live in accordance with His precepts and by His example."

THE FORCE OF ENVIRONMENT.

Some one has said, "Because a bird lives in a chimney corner he need not be smutty. There is many a fine feather that lives in a chimney corner. Nor are birds the only instance." Yet

it is a principle broad as life, by association you can make the highest and noblest things most mean and beggarly, while on the other hand you can surround the meanest and grossest things with the noblest and highest associations. For instance, a house becomes sacred. Every room in the old home has a thousand memories. Every door and window is clustered with tender associations. These early surroundings are a telling force in our lives. We are more dependent than we realize upon our rearings. There is a yearning thought which goes out to the common life which surrounded us in the days when our characters were being moulded for life's great work, and that influence remains with us all along the way. Would that these influences were always uplifting and the environments good.

In the work of Americanization we find too often environments which retard instead of assist in the work of assimilation, and (must we acknowledge it?) the responsibility rests almost entirely upon us as a people.

The slums of our great cities are not created by foreigners. The foreigners are forced there by circumstances. They have successfully passed the requirements of the U. S. Government and have been admitted to America. They have had the ambition, the enterprise, the faith, the initiative, which have led them to leave the land of their nativity, the old home, the old ties, the old associations, in search of something better for themselves and their children, motives which have been the spur to immigration in all climes in all ages. We have left the man to find a "job" and the family to find a home in the slums as best they can, and then in our hearts and possibly in our speech, ranked them down as if the job and the slum home represented their ideals of life.

We, generally speaking, have segregated ourselves and our churches from the newcomers by promptly moving to another locality, among people of our own kind, whenever foreigners came to live in our neighborhoods. Having provided the best sanitary conditions and aesthetic surroundings for our "residential section" of the city, we characterize in uncomplimentary terms the people whom we suppose to be content with conditions which we have left behind. Under such circumstances can we expect them to quickly learn to love our American ways, and cherish our ideals? "You goot-a to me, me goot-a to you" could not fall from their lips in appreciation when we have so miserably failed in touching their heart problems.

But, thank God, there is another side to the story. The true followers of our Lord have overcome the barrier of caste, and are endeavoring to change the environments by mission schools, churches, social settlements, and other helpful agencies to surround these strangers within our gates with environments good and true, which come from the uplifting power of the Gospel and best of all, those with sympathetic hearts who will meet the need for personal human friendship expressed in a common language. For, like every great movement, the method is simple, just genuine, personal, direct neighboring; native-born with foreign-born in the spirit of Him Who gave Himself that they might have life, and have it more abundantly. An illustration of the force of environment in assimilation is found in the little poem, given below, written by a leader in Americanization work. We trust some one who scans these lines may gather new inspiration therefrom to con-

secrate herself more fully to the tasks which have come to us who have named the name of Christ, that the work of assimilation may not be retarded by His own followers.

FROM THE MELTING POT.

"He was a blue-eyed little boy—his hand
As clever and as strong as Zimbalist's;
A Russian Jew in name and heart and mind,
With all the morbid fancies of his race.
Sometimes I wondered if I'd taught him all
I knew of tone and phrasing and of rhythm.
He seemed to color everything with such
A wealth of rich and varied imagery.

One day he stopped me on the street, his face
Aglow with Patriotism's baptismal fire;
And lo! a bond, bought with the price of toil—
One hundred dollars, Liberty's own seal,
The alien's tribute to the land that called
With open arms to Hebrews when the Czar
Oppressed them, struck them down and burned
their homes,
The while their women and their children
wept.

I placed my hand upon the boy's young head;
Shoemaker's son or no, he seemed to me
To stand for something from my God,
As twice and thrice he cried: "I own a bond."
From factory to school the boy had come,
An alien fused through eager sacrifice.
The bond was his, the life was mine to mould;
God consecrate us who must serve the State."

CHILD LABOR IN THE UNITED STATES.

By Mrs. Albert Gordon, Chicopee, Mass.

CHAPTER 2—CHILD LABOR IN MILLS, FACTORIES AND MINES. WHAT HAS BEEN ACCOMPLISHED.

"Do ye hear the children weeping, O my
brothers,
Ere the sorrow comes with years?
They are leaning their young heads against
their mothers,
And that cannot stop their tears.
The young lambs are bleating in the meadows;
The young birds are chirping in the nest;
The young fawns are playing with the
shadows;
The young flowers are blowing toward the
west:
But the young, young children, O my brothers!
They are weeping bitterly.
They are weeping in the playtime of the
others,
In the country of the free.

* * *

" 'For oh!' say the children, 'we are weary,
And we cannot run or leap.
If we cared for any meadows, it were merely
To drop down in them, and sleep.
Our knees tremble sorely in the stooping;
We fall upon our faces, trying to go;
And, underneath our heavy eyelids drooping,
The reddest flower would look as pale as
snow;
For all day long we drag our burden tiring,
Through the coal-dark, underground;
Or all day we drive the wheels of iron
In the factories, round and round.'

" 'For all day the wheels are droning, turning;
Their wind comes in our faces,
Till our hearts turn, our heads with pulses
burning,
And the walls turn in their places.
Turns the sky in the high window blank and
reeling,
Turns the long light that drops adown the
wall,
Turn the black flies that crawl along the
ceiling,
All are turning, all the day, and we with
all.' "

—From "The Cry of the Children," by Elizabeth Barrett Browning.

THIS POEM with its words of touching appeal, was written in the midst of the struggle to free England's children from the bondage of child labor. Its stern arraignment stirred many hearts, and aroused many sleeping con-

sciences, bringing new support to the forces for justice and humanity. But, pitiable as was the condition of the working children in 1844 when this gifted poet wrote of their sufferings, it was nothing to compare with the conditions in the latter part of the century preceding, and the earlier part of the century in which she wrote.

This, the blackest period of England's industrial history, came with the introduction of machinery. The work which formerly had been done by hand in the cottages was now transferred to the mills and factories in which large numbers of women and children as well as men were employed. Dr. Aikin, of Manchester, wrote in 1795, "The sudden invention and improvement of machines to shorten labour have had a surprising influence to extend our trade, and also to call in hands from all parts, particularly children for the cotton mills."

This look backward into England's industrial history is necessary in order to understand fully what has been accomplished today towards the solution of America's child labor problem. Practices and convictions of the past have had much to do in shaping the conditions of the present. Instead of profiting by the history of the past, mankind has ever been too prone to believe the fallacy that a custom of long existence has therefore earned its right to exist. Thus history repeats itself. Edwin Markham, in 1914, says of child labor in the cotton mills: "England began to fight the villainy in 1802, yet today the black shadow of it lies wide upon America."

It is difficult to write calmly of the conditions of child labor in England in the years just preceding this reform movement in 1802. Historians stand aghast at the revelations in the Blue Books, the official records of that period. The mill owners demanded child workers, so dependent parish children from workhouses in all parts of England were sent into the factories to serve as apprentices, as they were called. Child slaves were these poor little pauper children, serving for no wages, scantily clothed and poorly fed. In *The History of the Factory Movement*, we read: "In stench, in heated rooms, amid the constant whirling of a thousand wheels, little fingers and little feet were kept in ceaseless action, forced into unnatural activity by blows from the heavy hands and feet of the merciless over-looker, and the infliction of bodily pain by instruments of punishment invented by the sharpened ingenuity of insatiable selfishness."

In 1802 an act introduced by Sir Robert Peel was passed by Parliament "for the preservation of the health and morals of apprentices and others employed in cotton and other mills." This is said to have been the first protective labor legislation of the civilized world.

This act did not apply to children living near the mills, as they were supposed to be "under the supervision of their parents," and as a result, other children came to work in the mills and the apprentice system was gradually discontinued. But the child labor evils still grew, and the child workers from the homes also were oppressed. From Gibbin's Industrial History of England we learn, "During the whole of the period from 1800 to 1820, and even to

1840, the results of their sufferings were seen in the early deaths of the majority of the children and in the crippled and distressed forms of the majority of those who survived."

All reform movements are necessarily slow, especially in the early years of effort; so the history of the reform legislation in England in the first three decades of the nineteenth century is one of continuous agitation and almost baffled effort on the part of reform leaders.

Photo, National Child Labor.

C. FAMILY WORK ON PATRIOTIC FLAG PINS.

They were paid 3c a gross for inserting pin and putting onto card. Mrs. C. with her three-months old baby in her arms is working with four children, aged 10, 9, 7, and 5, and a younger child that does not work. Their net income from this work is $2 a week.

Finally, what has been termed "the turning point in factory legislation" was the passage by Parliament in 1833 of an act, introduced by Lord Ashley, Earl of Shaftesbury. This memorable bill had among its many beneficent provisions the prohibition of night work by young persons under 18, and the reduction of hours of labor. No children under nine could be employed except in silk mills. Provision was also made for the attendance of children at school, and for factory inspectors. This was a long step forward, but it related only to mill and factory children, not to those employed in mines and other industries, in which were many child workers.

Lord Shaftesbury, the friend of the children as he has been called, and other devoted philanthropists continued this work for the protection of the child toilers of the nation, and the various factory acts were followed by other beneficial laws improving conditions of child laborers in hosiery and other trades, and in workshops and mines.

Scenes which he beheld while engaged in his noble work in behalf of the factory children made a deep impression upon Lord Shaftesbury. In a speech made befor the House of Lords years later he said: "Well can I recollect in the earlier periods of the factory movement, waiting at the factory gates to see the children come out, and a set of sad, dejected, cadaverous creatures they were. In Bradford especially the proofs of long

and cruel toil were remarkable. The crippled and distorted forms might be numbered by hundreds, perhaps by thousands." Need we any further commentary upon the crime and awful waste that always results from the exploitation of children?

England's national laws now prohibit the employment of children under fourteen in any gainful occupation, and provide for their compulsory attendance at school. Young persons from fourteen to eighteen who are employed are required to attend the continuation schools. These excellent provisions are made for those in rural districts as well as for those in cities and towns, thus reaching all classes of children.

We quote the thoughtful words of Mr. Herbert Fisher, English Minister of Education. "Economy is in the air. We are told to economize in our expenditures and foodstuffs. I suggest that we should economize in the human capital of the country—our most precious possession, which we have too long neglected."

In American history the earliest references to child labor are surprising, as they reveal what appears to be a strange inconsistency on the part of our Pilgrim Fathers. One reason for their coming to the New World, one of their historians tells us, was that many of their children had been "so oppressed with their heavy burdens that their bodies bowed under the weight of the same, and became decrepit in their early youth." Yet in a sermon on "Wonder Working Providence," printed in 1638, one finds a commendation of the people of Rowley, Massachusetts, who had "built a fulling mill and caused their little ones to be diligent in spinning cotton and wool." That which had been introduced because of their hard necessities, and which seemed to them as affording providential relief in a time of distress, was in fact a movement toward fastening upon their children the very evil from which they had hoped to escape.

The employment of children in the cotton mill industry continued to grow in New England through the eighteenth century as it had in England. In 1842 an act was passed in Massachusetts making a 10-hour day for children under twelve, but no employers were convicted, only those who "knowingly" violated the law. In a report of a Massachusetts legislature in 1866 witnesses from New Bedford and Fall River testified that children of seven were employed.

In a report of the Bureau of Labor, 1870, an "overlooker" says: "Six years ago I ran night work from 6:45 p. m. to 6:00 a. m. with 45 minutes for meals eaten in the room. Children were drowsy and sleepy, having known them to fall asleep standing up at their work. I have had to sprinkle water to awaken them, after having spoken to them till hoarse. This was done gently with no intention of hurting them."

This single instance shows to what an extent the child labor system had been accepted and how it had developed in the textile industries. Changes came slowly, for the philanthropists in both England and America who through humanitarian motives had sought to abolish child labor were constantly opposed by the economists who considered the work of children an industrial asset—a part of the productive wealth of the nation.

Whatever advance was made in the laws came through the efforts of the philanthropist—the economist yielding to the force of public opinion and his own awakened conscience, though he still regretted the loss to industry of the work of the children. The radical

change in sentiment has come within recent years when the economist learned that child labor is not an asset but a liability to society. He now declares with the philanthropist, "We cannot afford child labor. It costs too much."

The census of 1870 was the first to take notice of the extent of child labor in the United States. Public conscience began to awaken, yet the evil increased during the decade between 1890 and 1900.

We notice a marked decline in child employment except in the Southern States. The proportion which children 10 to 15 years of age formed of the total cotton mill operatives in 1900 is almost three times as great in the Southern States as in the Northern and Western.

W. H. Swift, Field Secretary, North Carolina and South Carolina Child Labor Committees, tells in report given in 1914 of the coming of the cotton industry. "Twenty-five years ago we

THREE ADULTS AND SIX CHILDREN FROM SEVEN TO TWELVE YEARS OF AGE ON A SUGAR BEET FARM. TAKEN WHILE SCHOOL WAS IN SESSION.
Photo, National Child Labor.

We find the statement in the United States Bulletin, 1890, that the cotton mill more than any other manufacturing or mechanical industry furnished employment to children. The following table compiled by Prof. Richard T. Ely, of Wisconsin, gives the percentages of child wage earners in the cotton mills in different sections of this country between 1870 and 1900.

Geographical Div.	1870	1880	1890	1900
New England States	14.5	13.9	6.9	6.7
Middle States	22.0	21.2	12.6	12.0
Southern States	23.0	24.5	24.2	25.1
Western States	31.0	21.3	13.2	9.0

were exceedingly anxious for manufacturing industries. I now recall advertisements in which the leading features were cheap labor and no restrictive laws. Men, some from the outside and some of our own, built our mills for us with the understanding that labor was cheap and that laws did not restrict them. In our anxiety to have these mills built we failed to figure out just how much of life and of future prosperity it was going to cost us, and now that this question is up, probably a large number of our people believe that we

should live up to our contract, that we should try to keep cheap labor for our own manufacturers and that we should impose no restrictive laws." Thus it was, when legislative methods of control of child labor were sought, that the threat of the manufacturer had a retarding effect: "Rob us of child labor and we will take the mills from your state."

Between 1880 and 1900 the value of products from Southern factories increased from less than $458,000,000 to $1,463,000,000—an increase of 220 per cent. Of the factors contributing to that industrial development, the chief was the supply of "tractable and cheap labor."

(To be continued).

THE RED-LETTER BOOK.

By Mrs. Mary Kennedy.

(A Home Mission Story for the Women's Missionary Magazine).

(Continued from February Number).

"A good soldier." Nelson had knowledge as to what that meant, for there was martial blood in his veins, although the clash of arms had not been heard in this country during his life-time. This was before the days of the great world conflict but the tradition of the Civil War period had not yet quite passed into oblivion; and the lad, even in his ignorance, knew that honorable warfare meant conviction, courage, struggle and loyalty, though he could not have used such terms. So, as he walked soberly on in the midst of his satellites, an undercurrent of unaccustomed thought invaded his turgid mind. "A good soldier of Jesus Christ." That must mean that Jesus was like the general and that He would plan the campaign, the war. But Nelse thought that he would rather have the Saviour like a captain—one not so far away and exalted, but one with whom common privates could sometimes speak and who would be in the thick of the conflict with his men.

"Endure hardness." Well, that would be easy enough to obey, the boy thought; for nothing very soft had ever come his way, and he had dully borne his burdens. But, in an illuminating flash, he saw that tasks would be lighter now since he had learned that Christ wished him, Nelse Owens, to "endure" the difficulties—the days when the borrowed mule went balky and when the hoe—and this was all the time—was so dull that a club would have been of about as much service. His unlettered mind could not yet grasp the full meaning of the next verse; but still he pondered on it; and that Spirit Who helpeth our infirmities drew near to aid the soul that was open to His holy, benign, enlightening influence, and, taking the things of Christ, showed increasingly an import in the words at first obscure. And Nelson read his verses every day.

* * *

By the side of the country road, the little garden in front of the low brown house was attractive to the eyes of the passers-by. The sand was always carefully raked; the hibiscus bloomed cheerily and rose bushes sent forth their charming blossoms, while native vines with brilliant flowers disguised the plainness of the house itself. A rude trellis had been made of bamboo stalks,

and over this rioted a corral-vine—"Pink Tennessee" was the current name for it. And beside this was a girl who might have been its name sake, thought Nelson Owens, as he lingered a little by the gate. For she had a native grace and her simple dress was pink and clean, while a little flush just now made her color very like the tint of the vagrant flower. A quantity of fair hair was the first, perhaps the last, thing that the average observer would admire about her appearance; but if one should look a trifle less hastily, he would see that the girl's face was frank and winning and not devoid of refinement in feature and expression. Just at the moment, this expression was a little wistful and in doubt, as she looked across the fence at the young man, straight and strong, whose eyes held the appeal of her youthful days, but whose freckles no longer shrieked for attention. No miraculous change had altered his plan face for the better; and yet, one liked to look at wholesome Nelson, for his was the countenance of intelligence, force and kindness.

The girl spoke, "Well, I do know. You're always shore of a good time at Revista's house. 'Lita is sutt'nly good comp'ny—an' Pablo, too," she added, a little consciously.

Nelse knew. For he had not entirely escaped the lure of the sparkling Spanish girl whose dark eyes drew many a youth to her father's door down near the Gulf where the moon used to lay a path of light across the whispering water. And Manuelita herself had something of the magic of the moonlight about her, with her changeful nature and her smile, now brilliant, now melting, always alluring. "Entangling"—that was the word for her; and Nelson's face set somewhat sternly, as he likened her to certain vines in the woods that called you to them with their flashy flowers; only to catch and trip you as you reached to gather. How different from the vine that adorned and sweetened all to which it clung—his Pink Tennessee! His? How much he wished that he could say that before all the world as well as in his heart which claimed her, whether or not she knew it! But Pablo, 'Lita's dashing brother, he also had been passing by drawn by the simplicity and charm of Elice Ewart, because she was piquantly different from the gaudy, noisy girls with whom he usually consorted. And he, too, as Nelson could see from his own near-standing home—now, through his efforts, transformed into a dwelling of decency if not of grace—liked to turn in at the gate that opened into the Ewart garden. But that the young Spaniard meant no good to the confiding Alice, Nelson was convinced and he trembled with anxiety to warn her. How could he do this? He had had small experience with girls except with his own little sisters, but from that discipline he had gathered that fixed opposition to any person or scheme seldom was of avail with even the best of girls. He was helpless, it seemed. Perhaps after all it would be just as well not to try further to keep Alice from going to the party that was to take place the next evening at the Revista house. He, too, had been asked by the laughing 'Lita who would not have been averse to showing as a trophy this serious-eyed Nelson who had succeeded in raising himself in personal character and worldly condition above the other youths of the neighborhood. For, half-a-dozen years before, the paternal Owens had disappeared—to the advantage and relief of his household—and the mother, now free to develop her latent, better

nature, had recognized the value and the effort of her eldest son and had done what she could to help the family leave behind its Slough of Despond. Nelson was regarded with a good degree of favor by the young girls of the neighborhood; for though his face could not claim to be handsome, it was attractive, and the charm of his gentleness and drollery won people, now that the shyness of his boyhood had given place to that self-command which controls others as well. And this self-command he needed much at this moment when he stood looking at Alice and wishing that he dared warn her before she should indeed become "entangled."

He turned slowly away from the gate, not sullenly, but as if he wore a burden.

"Will you be there, Nelse?" called the girl as she saw that he was leaving.

"No, Alice," he said gravely; then, with a swift return, he set loose the words that clamored for exit. "You see, hits this away. That's a house you cain't never go to without bein' let in for somethin' you don' like to do. Hit's entanglin'—that's what I'd call hit. You know," he continued hesitantly, "how I feel about whiskey, Alice." He gulped for an instant as he thought of the horror of his childhood when his father would come maudling home, sodden yet dangerous. "An' at Revista's they's always suthin' in the line o' dope that they hand you out. They's sutt'nly free-handed enough," he admitted, in an effort to be just. "An' it seems to be in their blood to love a playin' cyard; an'—I promised ol' Mr. Vane 'fore he died that I wouldn't never have no truck with gamblin.' But," he finished rather inconsistently, "if you really wan' to go, Alice, I'll be proud to ca'y you there, an' I'll wait down by the dock to bring you home."

"That's nice of you, Nelse," said Pink Tennessee, "but Pablo said he would be out for me. I reckon I'll go. He's comin' here this ev'nin' to make sure."

Nelse started off without a word, crushing down the impulse to say all that was in his heart. And a very sad and grieved, yes, and angry heart it was that he carried away with him. Its load would probably have been a little lightened had he glanced back and caught the look of tenderness in the dear eyes of Alice. He did not glance, however; but pounded steadfastly home, over the short-cut through the palmetto bushes. Would Alice wear her rosy dress, he wondered, the one that seemed so like herself in its pretty tastefulness? The girl had few gowns, but Nelse would have known and loved each of hers, had they been numbered by the score.

When the next evening came, he was in two minds. Go to the festivity he would not, and he had told 'Lita so when she had asked him. And yet he felt that he could not stay stolidly at home. For it seemed as if something outside himself was warning him that he would be needed in the village. So strongly did this fancy possess him that finally he yielded to it even though he could scarcely call it by any other name than that of folly. The little hamlet which ordinarily dreamed peacefully enough by the broad Gulf of Mexico was, this night, bubbling with excitement. There were not many diversions or interests; and the news of a dance at the Revista house had set most of the young people in a tremor. One might wonder how so small an abode could harbor all the guests; but these were not over-fastidious; and when need or inclination for more room arose, there was the balmy world outside where moonlight fell exuberantly upon the

beach that stretched down from the very door-yard.

A short distance from the gate was a group of live-oaks under which some one had built a rude seat. Nelson sat down on this and looked miserably toward the house whence the music of a guitar gave signal that the merriment would soon be at its height. He fancied that he saw a girl in a rosy dress, near whom leaned a man with handsome, evil face; and black thoughts raged in the breast of him who was outside. Almost fiercely, he confronted himself. What wicked mood was this that was assaulting him? Was not Alice free? And if she should choose Pablo,—why should he, Nelse Owens, yield his ear to all the whispered stories about the young Spaniard? Was he himself of so paltry a spirit that he could not conquer his own jealousy, his own pain—if only the girl were happy? And yet he could not silence the voice which cried that she would not thus find permanent joy, but that the other man was all unworthy. Still, Nelson's own path was plain: he must fight down all his ignoble thoughts and strive—it might be possible—to influence the frivolus Pablo toward better things.

"Fight," "Strive." Instinctively, the man on the rustic bench slipped his hand inside his coat and brought out a little book, defaced now and even tattered, but dear to him through long association.

"A good soldier of Jesus Christ." Nelson had learned what that meant. Had he been forgetting his Commander through thinking too much of the "hardness?" Here he was, wasting his time in the companionship of suspicious, cruel, unworthy thoughts when he would far better go on to Dan Harmon's house where an invalid boy would welcome a friendly visitor. Yes, there would be a good place to forget one's own troubles. Almost with a sob, Nelson bowed his head on his hands, whispering, "That he may please Him Who hath chosen him to be a soldier," then, rising, the young man strode resolutely away, with no backward look. The little cherished book had, unnoticed, slipped to the ground, its fall making no sound on the soft sand where it lay in the shadow-checkered moonlight. "Perhaps," said Nelson to himself, "I may as well come back later," for he knew that after so uproarious an evening, Pablo would very likely be in such a state that it would be well for Alice to have a friendly neighbor not far behind her on the lonely, homeward road.

Within the cottage there was much of boisterous mirth which foamed over even to the outside as a party of young people came blithely through the doorway into the oak-shaded garden. For a few minutes, they laughed together, then began to drift hither and thither. Pablo opened the gate and urged the half-reluctant Alice toward the little seat where, an hour before, Nelson had fought his battle.

"Yes, come on," said her companion, "We'll have a nice little time together before the others miss us. Some of them will be sure to be lookin' up this here bench, but we'll be there first." Then as she still hesitated, he took her hand and started on a run. "You won't be sorry if you come," said he, "you couldn't guess what a pretty sparkler I have to show you—perhaps to give you —if you'll be good," he finished slyly, wondering how far along the primrose path he could get this girl to go with him. She was so unsophisticated—that word was "green" in his vocabulary—that it seemed as if it would be an easy thing to sway her, and yet some innate

reserve and refinement made her hold herself aloof in a larger measure than he could wish. She was indeed flattered by Pablo's masterful attentions, but she was embarrassed as well; though that such an attitude might be hers never entered the thought of that self-assured young egoist.

Alice seated herself, and Pablo dropped down beside her. "See, my girl," he said, "wouldn't you like to have this? Have you ever seen anything like it? Or maybe Nelse Owens has a pocketful," he added with a sneer, for he realized that his influence over Alice was neutralized by that of the straightforward and honorable young countryman; and this had touched Pablo's vanity and stimulated his pursuit. The girl drew farther away from him. Guileless she was and unsuspecting; yet she was not so ignorant as to be unaware of the fact that, if the ring was equal to its pretense, Pablo had not gotten it honestly; and that even if it was rightfully his, she could not accept such a gift from him, one which could only compromise her. And she guessed that the man by her side would not think of offering it to her without demanding in exchange some equivalent which she would never give. Yet she knew that to refuse his gift decidedly would rouse him to anger and probably to clamor. She temporized. How exquisite the jewel was! The girlish heart of her wavered for a moment as the diamond flashed like a fairy lantern in the broad moonbeams. Perhaps she might wear it for a little while without committing herself to any definite promise? Pablo reached for her hand, and the motion pushed from her lap her fan. Glad to evade his grasp, she stooped hastily to regain the slipping article. As she did so, she started. What was that lying just beside her foot? A little book, a worn book, one which she had seen before; for no one could be much with Nelson Owens without becoming familiar with the sight of that much-used volume. And as she recognized it now, a wave of wholesome memory came over her spirit and she sprang up with a feeling of repulsion towards the wiles of Pablo Revista with his unsavory reputation and, as she now suspected, his worse character.

"No, Pablo, no!" she cried to the astonished youth as she tried to wrench her hand from the grasp in which he had caught it. "Surely you could never think —"

Her voice broke off, as from the shadow of the live-oaks there stepped a decided-looking man whom she recognized as the deputy sheriff of the county. He was not alone, two other men came forward, evidently believing that there would be troubles requiring their presence, in case the criminal could summon any of his accomplices. His flight was now impossible. Pablo knew that his theft had been traced to him; yet he made an attempt at blustering bravado. Coward-like, at the first note of alarm, he had tried to press the incriminating ring into Alice's hand which he had been holding at the moment of surprise, but the bit of jewelry fell between them to the rustic bench where the precious stone flashed its accusation in the revealing moon light. Pablo made a quick movement, but the deputy sheriff was prepared, "Don' make bad wuss, lad," he counseled, as he pinioned the young man and forced him back against a tree.

A figure which had been strolling down the street came on more rapidly.

"Oh, Nelse, Nelse! Where have you been?" cried Pink Tennessee, with utter unreasonableness.

INDIA.

Mrs. E. L. Porter, Rawalpindi, India, Editor.

Singapore,
Straits Settlements,
November 10th, 1919.

Dear Friends of the Magazine:—

We have got this far on our way back to India, and I thought perhaps you would like to hear something about the voyage.

My daughter and I sailed from Vancouver, B. C., on September 29th on board the "Empress of Japan," Canadian Pacific S. N. Co., the same vessel that had brought us home to America two and a half years ago.

I got three meals but my daughter only two, before we were down in our cabin suffering from sea sickness which lasted for eleven days. After we got up on deck, and in a few more days were able to move about and be interested in our fellow passengers, we regretted the wasted days very much.

We had so many interesting people on board, and we felt cheated out of pleasant acquaintanceships and much profit from exchanging experiences and views on problems which are somewhat the same in all mission work in Eastern countries.

We had a large party of missionaries on board—65 or 70 in all—bound for Japan, Korea, many parts of China and India; the largest number of any one denomination belonging to the Christian Alliance Mission of North America. We were fortunate in making the acquaintance of one lady before reaching the ship. As we were together, making sleeping car reservations at St. Paul, Minn., we discovered that she was a missionary going out to Japan for her third term of work, and was to be a fellow passenger on the "Japan" and this was the beginning of a happy fellowship that we hope will continue through the years. Others belonged to the Canadian Presbyterian Mission going to Central India, and with them we had many ties in common, and many mutual friends.

After the sea quieted down and the ship grew steadier, several people got together and planned an evening of Conference. The Bishop of Human, China, the Rt. Rev. J. W. Banister, for thirty years a missionary under the Canadian Church Missionary Society, was asked to preside and make an address. His subject was "The Strategic Position of Christian Missions in Asia," and for his text he had, "The Churches of Asia Salute You." One remark he made especially arrested my attention, he said "After the settling up of the War the political momentum was swinging from the West to the East, and that for the next few years the drama of the world's history would be played out in the Eastern theatre." He stressed the importance of missions in the East in their relation to world problems, and also the high calling of those who were engaged in molding the thought of the Eastern world, and the immense privilege and opportunity of those who were going out for the first time to begin their life work in these lands. (We had many new missionaries among the number on board).

We had several other speakers—one of whom was specially interesting as giving an idea of the thought of an educated young Chinese gentleman in relation to the problems of his own land. Dr. C. C. Ping Chui Chen was a graduate of Shanghai College, had taken his Ph.D. from Yale, and was returning on the "Japan" to teach in his Alma Mater. In view of the many new missionaries in his audience, he spoke on three or four points that he considered were very

important from a missionary standpoint in order to reach the hearts, and lives of his fellow countrymen. The first was the need in the missionary for tolerance —respect for the peculiarities of those he expected to win, in regard to social customs, beliefs, practices, and all that concerns the daily life. As a case in point he said that most missionaries considered the ancestor worship of the Chinese very peculiar. He said, "It may be peculiar to you, to us it is very peculiar that you allow your aged people to be put into Homes, or in many cases left destitute—that would be impossible to a Chinese." The second point was the need for an intimate knowledge of the literature and language of the country, in order to understand the workings of the Chinese mind. He said, "When we Chinese go to America to study, how do we become acquainted with your people? By studying your literature. It seems just as important to me that you should study our literature in order to know us." The third point was that every missionary should leave denominationalism behind in going to China. He said, "We have no need for creed and dogma, to you it has no doubt a historical significance which is valuable, but it has none for China, we only want Christ." In closing he made a strong appeal to every missionary to cultivate, in the language of President Butler, of Columbia University, an "international mind"—and after he had enlarged on this thought to some extent he said he believed the chief need was for an international heart—a heart that could throb with love for lost mankind, and be a true exponent of the love of Christ.

We had hoped to have another address from the Rev. Mr. Wu, another Chinese gentleman, who, having completed his college course in China, had gone to America for seminary training, and had taken his course in Rochester, N. Y., and also a year in Chicago. He unfortunately was ill that night and could not speak. He was delightful to meet socially, and was free in expressing his desires and hopes for his country. His idea was that the chief thing necessary was education. In speaking of this he said on day, "What makes the difference between me and that Chinaman?" pointing to one of the Chinese Coolies. Nothing but Christian education. And to realize how much was implied one had only to look at the two men, and not the difference. One a polished gentleman in looks, manner and behavior, and the other filthy, unkempt, and having hardly more intelligence than an animal. (We had on board 1000 Chinese Coolies, 1000 of the many thousands who had helped the cause of the Allies at the front and were now being returned across Canada and the Pacific to their own country).

The Rev. Dr. Reynolds who had been working for twenty-seven years in Korea under the Southern Presbyterian Board, was also one of the speakers that evening and his subject a self-propagating, self-supporting, and self-governing church in that most fascinating of all modern mission fields, Korea. He stressed union in mission work and told how happily it had worked out with all the denominations working in Korea. Union institutions being especially good, because no one mission was sufficiently well manned or equipped with means and apparatus to insure success, whereas unitedly it was an easy matter and such a saving in the long run.

The Rev. Mr. Garrison, who is the son of a missionary, and has himself served two terms in India, was another of the speakers. He belongs to the Christian Alliance Mission. The whole conference was most interesting and instructive, and full of encouragement to all who were giving their lives in fulfilment of the Master's command, "Go ye into all the world and make disciples of all nations."

We had, also, some others who were most interesting as travelling companions. Miss Hakameri, of Hiroshima, Japan, was a teacher in a school under the Methodist Episcopal Mission in Japan. She had been sent to the States to study dietetics in Battle Creek Sanitorium, and was returning to take up

her work in the school again after a two years' course.

Mr. and Mrs. Que were a Chinese lady and gentleman who had gone over as Provincial Delegates to the Peace Conference in Paris, and were now on their way home. We also had ten members of the American Y. M. C. A. who were on their way to Vladivostock, Siberia, to help in "Y" work there. One of them was a little lady who was the widow of a man who had given his life for his country. Travelling with the "Y" men, but not connected in any way, were the members of a French Diplomatic Mission to Vladivostock. Judicious questions failed to elicit very much information on what they were going to do; but we gathered it was in connection with the Czecho-Slavac army in Russia. There were nineteen men in this Mission—fine looking officers, wearing the uniform of the French Army. One of the young lieutenants played the violin, and entertained us the night of the ship's concert. These made up some of the 200 first class passengers. What a history the lives of all would make!

But the great big appeal of need was made by the 1000 Chinese Coolies below decks. How much they had helped on the cause of freedom, and yet how bound and restricted and limited were their own lives! They were a happy, cheerful lot as they landed that bright cold Sabbath morning at Tsiugtau, each getting his pay in bright silver dollars as he went down the gang plank. To be sure he had lots more to bring back with him than he had taken away, as one could easily tell from the kit inspection that each went through with e're he was allowed to form up in companies and board the waiting train which was to carry him home. As one thought of it all—the need and what was being done to meet the need—one almost grew discouraged. The need was expressed so vividly by the 1000, and the way it had been met, by the two who had come into the privileges of the gospel. The length of time required to get the two while the 1000 yet remained untouched, made one almost despair of ever seeing the task accomplished or even on the way to accomplishment, until one remembered, "The battle is the Lord's, stand ye still, and the Lord shall fight for you." But friends send on the reinforcements as speedily as may be, and let us all work while it is called today, for the night cometh when no man can work.

Your friend,
WINIFRED L. PORTER.

American Mission,
Gurdaspur, N. India,
November 25th, 1919.

Dear Readers of the Magazine:—

I thought you would all enjoy hearing about the National W. C. T. U. Convention which was held in Lucknow, November 6th to 12th, so I am leaving my babies and women take care of themselves or one another, long enough to write you a short account of it.

The Convention meets every three years, but owing to war conditions, it has not been held for four years. The meeting at Lucknow was the fifteenth, and was the largest and most representative ever held in India. There were forty-three regular officers and delegates and fifteen visitors representing other Associations in India.

Most of the delegates were housed in the Deaconess Home, just near the place of meeting. This building is a very interesting one, as it was made from an old tomb, evidently built by some Raja, as it is very fine. It was bought by the M. E. missionaries years ago.

Little did that Mohammedan ruler dream that one day, women, yes women and "unbelievers" would be living in his tomb, and singing the praises of Jesus Christ the Son of God.

The meetings were held in the English M. E. church, just near by the "Home." Across the front of the church was the banner, "For God and Home and Every Land." Palms and flowers were tastefully arranged here and there. Temperance literature, covered the back walls and a table of supplies were at the entrance of the church. Everything was arranged very much as you do things in America, and all were made to feel at

home, and were lovingly entertained by the ladies of the United Province Division, whose guests we were.

Four sessions were held each day. The early morning devotional meetings were especially refreshing, and helpful. These were led by the different ordained missionaries and pastors, of Lucknow.

Every side of the great work of the W. C. T. U. was presented. All the meetings were interesting, but the one of "Child Welfare in India," was especially interesting to me, as I have much to do with babies these days. Dr. Maud Allen of the Punjab and Dr. A. M. Gordon of the United Provinces read very helpful papers. I shall quote a few things from them: "Infant mortality in India from forty to fifty per cent." "Two millions of babies die ever year in India." "Ninety-nine of every hundred women are illiterate." "Today there is said to be in India 2,500,000 wives under twelve years of age; 500,000 under five years." "I have heard of at least one seven-year-old mother, and the only remark of the informant was, 'They say the baby is very small and weak.' Ten-year-old are not infrenquent."

Dear friends I could fill my paper with quotations like this. These women know what they are talking about.

The W. C. T. U. of India has definitely entered upon a crusade against commercialized vice. Mrs. F. S. Hallowes, a dear white-haired lady, has already secured 7,000 names on her petition to Government to stop this awful evil.

I am sure you will all rejoice over the following resolution which was sent by the women to the Government of India:

"Resolved, that this fifteenth National Convention of the Women's Christian Temperance of India does hereby memoralize the Governor General in Council to grant the boon of unrestricted Local Option, as an experimental measure looking towards National Prohibition, to all Municipalities which are desirous of enacting this policy."

The women of the W. C. T. U. in India feel that the next five years are very important ones in our fight against drink in this land, and we are determined to enlist all we can to fight the awful evil.

Our own dear Mary J. Campbell was at the Convention and gave several fine talks. It did my heart good to see how she has won the hearts of all classes of people. She is much loved wherever she goes and is doing a great and noble work. As a church we have reason to be proud that she belongs to us, and we should rejoice, too, that it has been our privilege to loan her to this great cause. She has just finished her tour in the United Provinces. During the eight months she has been in the work she has spoken 249 times on Temperance, 3400 pledges were signed in her presence. She is now in Bengal, and for the years to come there is a very full program arranged for her. Uphold her by daily praying for her.

Our dear Miss Mookerji, of Gujranwala and Miss L. Jessu of Avalon School were two of the seven of us who represented the Punjab. I am so thankful I could go and we need to be at work in the Punjab.

Very lovingly,

EMMA DEAN ANDERSON.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

A SABBATH MORNING ON THE NILE

"To those who go to sea in ships,
And in great waters trade,
Jehovah's works and wonders great
Are in the deep displayed.
For he commands and forth in haste
The stormy tempest flies."

It is an oft repeated truism that no matter how the wind and waves may be, the Ibis can always reach some place for work. But last Saturday for a few hours it looked as though we were caught. Moored at Assiut ready to start south on an itinerating tour the wind and the waves both coming the same way and against us! Ordinarily we would have just floated down stream and stopped at the first village, but between us and that stretched the broad dam bridge. To pass it requires hiring extra sailors and several hours work, so that

we do not pass through the bridge unless it is positively necessary.

The bright morning hours were spent in waiting, noon came and still no breeze, finally at three p. m. a tiny rustle touched our big white sail; not a wind but just enough breeze to help us hold our own against the current and to cross the river without drifting against the big dam. Once across, the sailors took the rope and towed us up stream until just at sunset the anchor was dropped beside a village. The lights of Assiut could be seen twinkling in the distance but here we were at a needy place to work. Not the place we had planned; but one of the joys of this service is that we are so completely in the hands of the Lord that we enter a village with the assurance of having been sent. This feeling was deepened by what transpired that day.

An early messenger sent to announce our arrival returned with the information that the women of the congregation do not go to church. What can be wrong? They used to go to church. We walked up to the place. Only a few men were there. When asked what has happened, they replied that over a year ago the daughter of the most prominent member had died leaving three little children. Since then neither her mother or her mother-in-law have entered the church. We went to the home of this member where we were cordially received. A few words of comfort were spoken and then the reason was asked for their way of doing. "We couldn't go when we were mourning." "Well, does the Lord want you to go to His house or not?" "Certainly, He does." "Does the devil want you to go or not?" "No." "Well are you serving the Lord or the devil?" "I will go," said the mother.

Since the other women had stayed away because of her, word was sent to all the houses that she was going and that there would be a special meeting for the women right after the morning service. Then it was suggested that if we would go around to the houses more women would come out, so we went from house to house. At the first house, the women were all ready. At the second, the first thing that met our eye as we entered the open court was a large mud oven and gathered around it were the five or six women of the household baking their flat cakes of durra bread. "What! baking on Sabbath, and you church members?" "Oh! the Lord forgive us; it was necessary. The men were hungry. They delayed getting the grain. We were compelled to do it. We couldn't let them go hungry. The Lord will forgive." "But you must get your meal before Saturday, and arrange your work. You know this is wrong. You must not do this again. Now, all of you come to church except the two who are doing the baking."

At the next few houses we were greeted with, "Yes, we are coming." At one place, the only person we found was a poor helpless woman over one hundred years old. Her only whispered words as she kissed our hands were, "Ask the Lord to take me home. Ask the Lord to take me home."

Then we came to the house of the mother-in-law of the deceased. Here in the open court, she was squatting with several other women cleaning grain. She greeted us cordially and laughed at first when asked to go to church. The same arguments were presented to her that had convinced the mother. She said, "All right." But in a few moments she took that back and said, "I won't go." Our guide whispered, "She will not go." They had set a chair asking us to sit down, so I sat down and said, "I will just sit here until you get ready and go with me." They all took that as a good joke and she said, "Well, I will go." The others begged me to go on to the next house and call for her on the way back. When I returned expecting to find her ready, here she was at her grain cleaning again, so I repeated my intention to sit there till she got ready. At first she demurred but finally she went and began preparations. A young daughter very happily hunted up her finery and prepared to go, too. Then some one told us that only one of

the five or six in the next house were going to go. So, while I sat and ate dates and waited there, Miss Julia, an Egyptian helper, went back and by her efforts got five or six of them.

Meantime, the men had gone on to the church. My husband had delayed the opening of the service as long as possible—a matter of small moment in a village church—still he was almost ready to begin the sermon when I got my charges in. And it was even later when Miss Julia and her train arrived. But the missionary paused, in his resurrection sermon to say that it was a cause for rejoicing, that today a bench had to be moved into the women's side and he trusted that every Sabbath that the place would be as well filled as it was now. At the close of the service as the men were going out, I whispered to him to go back to the boat and eat his dinner without waiting. That since we had gotten the women out, we would just give them all possible for we couldn't hope to get them out again that day. Then Miss Julia read the beautiful story of Lazarus raised from the dead and gave them some words of comfort. She also quoted the story of the rich man and Lazarus and gave an exegesis that was new to me, on the rich man in Hades. She said, "Why did he want a messenger sent to warn his brothers? It couldn't be that he cared for their souls, for he was a wicked man, but it was, that he was the eldest of the family and the others had followed his example, and if they should come to the place he was, they would reproach him, and add to his torment." Then she applied the lesson to those who by their example and influence had kept others away from the house of God. It was very impressive. Then they were taught to repeat a text and listened to its explanation and after prayer were dismissed. The mother readily promised to attend regularly but the mother-in-law hesitated and said, "If the Lord will." I replied, "We know that the Lord wishes. This is a case of if you wish!" At last she promised that if the Lord gave her health, she would.

We walked back to the Ibis feeling that the forenoon spent there had not been in vain and that our being there that day had not been a chance; but the work of the Lord. In the afternoon we hunted up the Coptic women and had an interesting time with them, but that is another story.

BERTHA GROVE REED.

IMPORTANT—TO WOMEN.

Money given to the "New World Movement" can not be designated for any object outside of the existing Boards and Institutions of our own denomination.

Also the women of our church must not think of designating Thank-Offerings to the New World Movement.

Before any one designates any money, write to members of Women's Board for information.

IMPORTANT NOTICE!

Officers, Delegates, Life Members, expecting to attend the 37th Annual Convention of the Women's General Missionary Society of the United Presbyterian Church, at Youngstown, Ohio, May 14-18, 1920, please send their names and the Presbyterials they represent to Mrs. W. P. Wiegering, Chairman of the Delegates Branch of the Local Committee, 352 Alameda Avenue, Youngstown, Ohio.

A MESSAGE FROM THE FIRST VICE PRESIDENT OF THE WOMEN'S GENERAL MISSIONARY SOCIETY CONVENTION TO BE HELD AT YOUNGSTOWN, OHIO, MAY 14 TO 18, 1920.

At the Cambridge Convention some good resolutions were adopted. Are our societies endeavoring to carry out those resolutions? They have been kept before the women of the church through the columns of the Magazine. It is unnecessary to enumerate them again.

It was resolved to make an effort to *double the membership* of our societies by each member securing another. And doubtless a goodly number of new women were added to our rolls. But what societies actually reached the goal?

During these months new women must have united with our churches. Have these been invited to join our missionary societies?

There are two and one-half months more until we meet in Youngstown. Cannot each society divide among the members the names of all women not members and give them a personal invitation to enlist?

The membership of the Junior Societies should also be increased. The women should aid the Superintendent in getting every possible boy and girl into to society.

Another resolution was to increase the number of subscribers to the Missionary Magazine. What has been done? Let an effort be made when you are seeking new members to try for subscriptions for the Magazine.

A Magazine in a home will mean increased interest in missions, more prayers and larger contributions.

MRS. J. A. COSBY,
Ellwood City, Pa.

LIFE DIRECTORS.

$300.00 Each.

ACTIVE ROLL.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.
14. Mrs. Fred Sebring, Sebring, Ohio. By her husband.
15. Mrs. Mabel D. Morrow, Pittsburgh, Pa. By a friend.
16. Mrs. J. D. Sands, Pittsburgh, Pa.
17. Mrs. W. P. McGarey, Sterling, Kans. By friends.

LIFE DIRECTORS.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary, by their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, Ohio.

THE NEW WORLD MOVEMENT

OF THE

UNITED PRESBYTERIAN CHURCH

With God All Things Are Possible
Mark 10:27

Without Me Ye Can Do Nothing
John 15:5

MRS. MARY CLOKEY PORTER, Editor of This Department.

THE SIN WE ARE AFRAID TO MENTION.

From a Centenary Leaflet.

Here we are in this day of our Lord with a sin within our Church, that is condemned more violently in Scripture than any other.

Its common name and also its aristocratic, its historical and its Scriptural name is COVETOUSNESS. Oh, well, that isn't so bad, you say; that is a pretty white sort of sin; in fact almost a virtue, for it is just saving, isn't it? Well, let us see what Paul thinks about it. Here is what he says: "For this ye know of a surety, that no fornicator, nor unclean person, nor COVETOUS man, who is an idolater, hath any inheritance in the Kingdom of Christ and God."

Now this is AWFUL. Surely, Paul was excited when speaking thus to the Ephesians. Surely he did not mean that the one who simply hangs on to this world's goods should be classified in such frightful company as that. Surely he has referred to it somewhere else, in more tender terms. What did he say to the Colossians? "Put to death therefore your members which are upon the earth; fornication, uncleanness, passion, evil desires and COVETOUSNESS, which is idolatry."

Let us not take snap judgment; let us be fair to Paul. Let us see what he said to the Romans, in writing of those who were without God: "Being filled with all unrighteousness, wickedness, COVETOUSNESS, maliciousness." Indeed, we may as well stop. Paul writes to the Thessalonians and to the Hebrews about this sin, and these references are just as bad, and, in fact his remarks keep getting worse and worse, so we will have to conclude that he must have been turned down pretty hard by some people from whom he wanted to gather a collection to endow some school in Asia Minor, and that he was just a little bitter. Let us turn to some mild soul, like Jeremiah, for instance. As we read through the fourth and fifth chapters we are wondering what he means by this unfaithfulness of Israel, and what it is they have done that he speaks of in such harsh terms. Finally, in the thirteenth and fourteenth verses of the sixth chapter he reveals it all: "For from the least of them, even unto the greatest of them, every one is given to COVETOUSNESS."

THINK OF IT! Every one of the sins mentioned is recognized and abhorred today. Every one except COVETOUSNESS we fight with system and determination. We have a society specially organized to fight nearly every sin. WHY DO WE SKIP COVETOUSNESS?

COVETOUSNESS is not a sin that grips the rich alone; it has worked as a gangrene into the whole fabric of Christian society, with the poor as well as the rich. COVETOUSNESS IS QUITE FASHIONABLE, QUITE RESPECTABLE; WE HAVE MADE IT SO, BUT WE HAVE NO AUTHORITY TO DO IT. IT IS A STYLE THAT WILL NOT BE APPROVED WHEN OUR WARDROBES ARE CHECKED THROUGH THE LAST CUSTOM-HOUSE.

WHOSE IS IT? MINE OR GOD'S?

By Mrs. Helen B. Montgomery.

To whom does it belong—this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank? I say my house, my bank account, my property, my salary, my clothes, my books, my education; but is it really mine? Who owns it—this wealth, this power, this influence?

"You do, of course," laughs the world.

"God does," asserts the Bible.

It's queer, isn't it? that after all the centuries of reading the Bible, the Church has made so little of property as a religious question, for the Bible is full of it.

Story and proverb and poem, legislation and parable and exhortation, all unite to emphasize God's sole ownership of earth and heaven. Through long centuries of painful training the children of Israel were taught to take the first fruit from the garden, the choicest lamb of the flock, the tenth of all the increase, as a token that they and all theirs belonged alike to God, the giver and owner of all. The tithe, the free will offerings, the gift at feast day and fast day, were only so many reminders of funds held in trust.

The New Testament is not less startling in its emphasis of man's stewardship and God's ownership. Jesus' parable of the talents and His picture of the judgment agree in this, that they weigh the questions of acquisition and expenditure with the issues of life and death.

Whose is it? If it is mine, I may use it to please myself, and it is nobody's business but my own; but if it is God's, I must give an account for every penny to the Owner.

Aladdin's lamp never was half so mysterious nor so powerful as these shining bits of nickel and silver and copper that slip through our fingers in an unceasing stream. There are some servants of ours who can speak but one language, but these are the polyglots of the universe. A grain of corn talks bread, and only bread; a violet breathes of violet; but a nickle will speak whatever you will, facile salve that he is. To one he says beer, to another bread. He turns himself into a trolley ride, or puffs himself out in smoke. To the child he whispers ever of goodies; to the student, of books and papers; to the artist, of brush and pencil; to the schoolgirl, of flowers and ribbons. Yet that same little coin may take the wings of the morning and preach the everlasting gospel to the ends of the earth, if you will it so, or it may minister to the whim of some fleeting moment.

Were they God's—those billion, billion nickels that were drowned in drink last year while His world lay groaning in darkness? Were they God's coins that built those mountains of candy and volcanoes of smoke and piled those pleasant palaces of pleasure while His world was ignorant and cold and hungry and wicked? Was it God's money that was frittered and fluttered and flaunted and danced and whistled into eternity while His kingdom waited? If it were, shall we not meet its record some day when the books are opened?

Whose is it, anyway, mine or God's? There is not a profounder question for Christian men and women to settle. It ought to be settled.

—Abridged from the Helping Hand.

READER—Have you settled this question? If not, will you not ere it is too late?

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THAT DAY THEY OFFERED GREAT SACRIFICES AND REJOICED: FOR GOD HAD MADE THEM REJOICE WITH GREAT JOY, THE WIVES ALSO AND THE CHILDREN REJOICED; SO THAT THE JOY OF JERUSALEM WAS HEARD EVEN AFAR OFF.
Nehemia 12:43.

For the first time in the history of our church a large and careful survey of all the fields was asked. Only the actual need of preserving the missions now in force and the very necessary provision for its advancement as well as preserving work already in hand and its equipment was required in the Survey ordered by the General Assembly in session at Monmouth, Illinois, May, 1919. Also the General Assembly indicated Ten Millions as the minimum sum and a basis for the church to plan what might be needed.

The figures herein presented may seem large to read—to the average member. They are spread before the church in prayerful hope that every opportunity will be taken by every member of the United Presbyterian Church in considering the whole task. Come let us reason together how it can be done. Of course we all understand this movement is distinctly a Forward Movement to provide for the increasing growth and consequent need of our great missionary enterprise. We are not to compare ourselves with the past or other denominations. We do not want to be compared with any thing but our own opportunities and obligations. The question before us is: Are we able to possess the land for our Saviour?

THE SUM OF THE SURVEY FOR ADVANCED WORK AND LARGER FORCE OF MISSIONARIES IN THE HOME AND FOREIGN FIELDS IS

$16,715,208

Do we believe our missionary enterprise demands immediate attention? Can the United Presbyterian Church meet this survey squarely and honestly for the Kingdom of Christ? Have we caught the vision of "winning the world for Christ?"

Would any member of the United Presbyterian Church want to discourage the undertaking to raise the sum now placed before the Church? Do you know of any denomination you would rather have assume this task and thereby relieve us? We all agree that God intends to have a seed to do Him service. We believe the greatest service for the Church is to carry His message into all the world.

The United Presbyterian Church can not recede from her position in the world task of missionary effort and continue its existence as a denomination. We believe the time is fully at hand for this advanced movement of our church. All our fields are laden with opportunities and all of our fields need the reinforcement of laborers. The fields are promising for a great harvest of souls. Our missionaries are breaking under the care imposed. Our stations are suffering for want of additional equipment. We can not ignore the situation. The New World Movement is the thought wrought out by prayer. Many have been praying

for the Church to find a place to immediately provide for its successful and growing missions both at home and abroad.

We can not now stand still. God's plan for World Redemption will not allow any individual or any organization dedicated to His service, to lag. We must move forward or we lose our place in the forward march of the Church to win the world for Christ.

Is it not a grand day to live! Are we not spared for something greater than merely to exist comfortably in our own church pew? "O church of the Living God move on." How great to be a part of it. How terribly presumptous to pray," Thy Kingdom come" and refuse to assist in helping it to come.

The Central Committee appointed by the General Assembly at Monmouth, Illinois, in 1919, assisted by the careful work of the Executive Committee chosen from the Central Committee in conjunction with the large work of the Synodical Committee, chosen by the Central Committee of the New World Movement, are now ready to give to the membership of the United Presbyterian Church a sum which has been most carefully and prayerfully considered and has been obtained by the most careful survey. No one outside of the Executive and Central Committees can know the anxiety and concern required to arrive at conclusions.

We are not able to appreciate the time and ability required by our foreign missionaries in making their careful survey. If only the Church could know the needs and see the possibilities of our foreign mission fields as missionaries see them. We hope the Church will joyfully respond to the call of their Survey when it is presented both in young life and money.

THE NEW WORLD MOVEMENT OF THE
UNITED PRESBYTERIAN CHURCH WILL NEED

$16,715,208

PAYABLE FROM ONE TO FIVE YEARS.
WE WILL DO IT!

The figure shown on this page is the lowest possible sum the survey will permit if we as a Church are to do the task as we should.

Remember two important facts: Our gifts to this New World Movement are not to interfere with or include our regular annual budget which provides for our regular congregational and missionary funds, year by year, and second, the pledges are for annual gifts, or not exceeding in payment, five years. The sum of this undertaking represents the advanced work now necessary.

Of course there will be some large givers, but no member of the United Presbyterian Church should make his or her subscription on the basis of others doing more or less. The only true and most blessed way is for each and every individual to plan to do their utmost best and the results will astonish and gladden every heart. We believe in the United Presbyterian Church. We believe in the

providential leadings to this her great day in missions, both in home and in the foreign fields.

Next May the whole church membership will be asked to help provide for the great work now before our United Presbyterian Church. Do you love the United Presbyterian Church! Does your love mean you are ready to make real denials for her future existence among the denominations. Count out your unnecessary indulgences for one year and multiply by five, and be ready to give joyously and intelligently, knowing and believing that our church membership carries one serious obligation for all time. We must either GO or SEND. You and I must be a messenger in the field or be willing to help support a messenger in the field. God has no two standards for believers, there is neither exemption or discharge in this warfare. We are Soldiers of the Kingdom of Jesus Christ and praise His name we will do what we can to help bring the Gospel to the waiting millions. Can we do it? Yes! We will do it. Yes!

Only "In His name" and for His glory, dare we undertake this task. Will you pray, "Thy Kingdom Come?"

To do all this there must be the greatest and most profound acknowledgment of God's claim upon us and our most complete obedient love to Him. Money is not all that is needed, but we need not dream of "Thy Kingdom Come" and let someone else do the work.

* * *

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA.

It was a great privilege to attend the National Conference of Church Women at Washington, D. C., February 7-9. This meeting followed the Atlantic City Conference and was convened on short notice. Splendid and ample arrangements at Hotel Raliegh accommodated 280 delegats, representing 40 Women's Boards and 21 denominations coming from 31 states. That body of women alone was an indication of zeal and devotion and intelligence also.

Mrs. Henry W. Peabody, of Boston, was Conference Chairman. Mrs. Peabody called the meeting at 2:00 o'clock, February 7, and greeted the delegates cordially. She said this Conference was different in type from any other ever welcomed at Washington and the most significant in that it was the largest representation of denominations met as a unit to view the task confronting the Church as a whole.

A Call to Service.

If any woman came to Washington with but a slight knowledge of missions they returned home seriously interested. Even the seasoned mission workers who formed a major part of the Conference, declared they had never received such an awakening as this.

Welcomed by Mrs. Daniels.

Mrs. Daniels formally welcomed the delegates on behalf of the "real" residents of Washington and the "pilgrims," who like herself and others tarry but awhile. She emphasized the bigness of the aims of the Interchurch Movement and urged the women to carry out its purposes in the spirit of the American soldier. "Offer our bodies and our blood for this Movement."

Dr. Mary Stone, the little Doctor of Kiukiang, gave a stirring talk on "The Open Door," declaring that every door in every province in China was now open to Christianity. "But," declared Dr. Stone, "we want only the best in America to enter, and will welcome only those representing the highest Christian ideals."

It was like a cry from far away Macedonia when the speaker earnestly urged America to help China keep out the breweries that were rapidly making for her open door.

Presents Tasks of Church.

A program considered by many the most impressive of the series, was carried out Sabbath night, when the tasks confronting the church were presented by Mrs. Fred Smith Bennett and Mrs. Wm. A. Montgomery, a woman like Mrs. Peabody of nation-wide reputation in Christians missions. Mrs. Bennett discussed "Facing Our Task in America," and made a plea for a unified Americanization program whereby the foreigner at Ellis Island could come at once under the influence of Christian America, and for immediate action on the part of home workers to help the twenty-seven million boys and girls who do not now attend any Sabbath School.

At the close the following home mission students here for special work were presented: Miss Yeghanian of Armenia; Mrs. Motak, a Czechoslav; Miss Marseglia, of Italy; Mrs. Baez, of Mexico, and Miss Susie Meek of the Sac-Fox tribe. Mrs. Montgomery spoke on "Facing Our Task in Foreign Lands." Conditions among women abroad were rapidly reviewed, the speaker emphasizing that only where there was Christianity did civilization stand; only where Christ goes is the world safe for women and children. The following foreign mission students were introduced and each told the greatest need of her country: Miss Renya, Mexico; Miss Chiu, China; Madame Terada of Japan, and Miss Fatma from Moslem.

Among those present were women prominent in every line of religious and civic activity and the wives of the heads of the Nation.

The delegates were welcomed by Mrs. Daniels, wife of the Secretary of the Navy, Josephus Daniels, and informally addressed by Mrs. Lansing, wife of Secretary of State, Robert Lansing, who attended all day sessions. At the luncheon closing the conference nearly all the wives of cabinet members and of other officials and of members of the diplomatic corps were present, including Mrs. Thomas R. Marshall, Mrs. Robert Lansing, Mrs. Josephus Daniels, Mrs. David F. Houston, Mrs. Franklin K. Lane, Mrs. A. S. Burleson, Mrs. A. Mitchell Palmer, Mme. Cremer of The Netherlands, Mme. Grouitch of Serbia, Mme. Pauaretoff, Bulgaria, and Mme. Marc Peter of Switzerland, together with thirty wives of the members of the Senate and House.

Principal Points in the Report of National Conference of Church Women.

The report of the Findings Committee adopted at the National Conference of Church Women which closed in Washington, D. C., February 9, emphasized these points:

Within the Christian Church are the mightiest energies that can be released to meet the needs of present-day problems.

The Church must be aroused to reconsecrate itself to the promulgation of the Gospel.

The Interchurch World Movement is commended as a means for further strengthening the ties of comradeship and increasing the sense of unity of purpose and furthering the practice of co-operation in Christian work.

"In the Interchurch program we have for the first time an opportunity for all who hold the Gospel in its fullness and simplicity to plan together, to pray together and work together in the unity of spirit on their common task," says the Findings Committee.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. MARY CLOKEY PORTER.
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IT CAN BE DONE.

Somebody said that it couldn't be done,
But she with a chuckle replied,
That maybe it couldn't but she would be one
Who wouldn't say so till she'd tried.
So she buckled right in with a trace of a grin
On her face. If she worried, she hid it.
She started to sing as she tackled the thing
That couldn't be done—and she did it.

Somebody scoffed: "Oh you'll never do that,
At least, no one ever has done it."
But she took off her wrap and took off her hat,
And the first thing she knew she'd begun it.
With the lift of her chin and a bit of a grin,
If any doubt rose, she forbid it:
She started to sing as she tackled the thing
That couldn't be done—and she did it.

There are thousands to tell you, it cannot be done,
There are thousands to prophesy failure:
There are thousands to point out to you, one by one,
The dangers that wait to assail you:
But just buckle right in, with a bit of a grin,
Then take off your wrap and go at it.
Just start in to sing as you tackle the thing
That cannot be done—and you'll do it.

—Adapted from the N. Y. Tribune.

WHAT CAN BE DONE?

An important question for every missionary society to consider early in the church year is—How can our society be made more successful—

(a)—In Membership,
(b)—In Attendance,
(c)—In Program,
(d)—In Gifts,
(e)—In Spirituality.
(f)—In Sociability?

In Membership—Go out after non-members and keep on going till you win them.

In Attendance—Impress upon the members that it is God Who calls them into active service for Him, and that the missionary hour is sacredly the Lord's.

In Program—Keep up with the times in church lore and never lag behind in your topics. Give every member some active part. Stimulate the reading of the Missionary Magazine by occasionally having a question review of it. Be up-to-date and have a study class if only for a half hour's session.

In Gifts—Use the envelope system for contributions and urge monthly payment rather than annual. Use the boxes for the gathering of Thank-Offerings either daily or weekly. Plan to have both contributions and offerings increased each year according to each member's financial ability.

In Spirituality—Give more time for prayer and the Scripture and strive to have every member take some active part if only in sentence prayers and repeating Bible verses.

In Sociability—Have at least two ushers serve each month to welcome the attendants, and make frequent changes. Hold quarterly socials and have each member take as her guest a non-member. Have refreshments so simple that no member will have an excuse for not taking her turn as a hostess.

WHAT SPELLS EFFICIENCY?

Two E's—Effort and Endeavor.
Two F's—Force and Faithful.
Two I's—Initiative and Ingenuity.
Two C's—Courage and Constancy.
N—Stands for numerous prayers that wisdom may be given.
Y—Stands for yoke to be carried.

SUGGESTIONS FOR A PRESBYTERIAL PROGRAM.

Requests are coming in for suggestions regarding the Thank-Offering part of the program for the Spring Presbyterials.

No one exercise will bring more persons into active participation in a pro-

gram than the opening of a Question Box.

Select as many of the following suggested questions as time will permit to have answered.

Give them out to persons already interested in the subject, in time to have them prepare pointed answers in a few brief sentences, allowing not over two minutes for each answer.

Thank-Offering Question Box Opened.

1. What is the object in urging the giving of daily or weekly offerings rather than annual offerings?

2. Why cannot the Thank-Offerings be used to make up the "mission budget" of a congregation?

3. Should money given as a Thank-Offering be used in paying a church debt or for congregational purposes?

4. Is it right for givers to designate their Thank-Offerings to objects not under the care of the Women's General Missionary Society?

5. In estimating the necessary appropriations for the mission work of the church for the year does the General Assembly include the work it has given into the care of the Women's Board?

6. Does the giving of a large Thank-Offerings lessen the amounts given as contributions through societies, and the congregational gifts to the Church Boards?

7. What plan has the Women's Board for dividing the Thank-Offerings among the departments of work under its care?

8. How does the Women's Board meet the expense of giving Thank-Offering boxes and literature free to societies?

9. How can societies procure money to meet the expense of carrying on the Thank-Offering work in their congregations?

10. How can societies keep the Thank-Offering subjects before their members?

11. How can the Thank-Offerings of congregations be increased from year to year?

12. What can Presbyterials do to enlarge their Thank-Offerings?

13. What can societies do to help the women of the church to be more intelligent givers to missions?

14. Why is it not enough for Christians to give their tithes to the Lord? Why should they give Thank-Offerings?

THREE WOMEN AND THREE THANK-OFFERING BOXES.

Three women went down the same street to the same Thank-Offering Service, each carrying her little Thank-Offering box. They sang the same psalms of praise. Their voices blended in the same words of thanksgiving. They laid their boxes upon the same table. They bowed their heads together as an earnest prayer was offered consecrating the Thank-Offering to the blessed ministry of bringing life and light to the womanhood of the world.

When they lifted their heads the face of the first was radient, the second sat up with a complacent air, while the third looked uneasily at the clock. During all the year the coins had been dropping into the first box, each with a heart felt Thank-you; the second box had received its offering on the day of the service, because it was the customary time to make an offering; the third box had received some loose change because every box must be handed in at the service.

In the hands of the Recording Angel, the gift of the hankful heart was transformed to shining gold and went out on an important errand. The perfunctory gift of mere habit became silver and the one grudgingly giver became a little pile of copper.

At home the first woman said: What a beautiful service it was! And how wonderfully God has blessed me this past year.

The second said with a self-satisfied air: Well I have certainly done my full part.

The third woman murmured: I am glad the service is over at last and that they didn't count the money in each box.

Sequal—The first woman had given a real Thank-Offering; the second had given an offering minus the gratitude and the third had merely added to the collection.

Which will your 1920 Thank-Offering be? First, Second or Third?

—From a United Brethren leaflet.

WHAT IS SACRIFICIAL GIVING?

Giving till it hurts; keeping on giving till it quits hurting; continuing to give till the heart delights to give.

Reward: Joy in sacrifice that knows no bounds.

GIFT OF SELF.

A Re-consecration Service.

Leader—God is calling His people anew into His service. Are you willing to be led by God?

Response—Lead me, O Lord, in thy righteousness, make thy way straight before me. Psalm 5:8.

Leader—Will you strive to be an example to others?

Response—I will take heed to my ways. I will keep my mouth with a bridle while the wicked is before me. Psalm 39:1.

Leader—Will you serve God through the study of His Word?

Response—I will delight myself in thy statutes. I will not forget thy word. Psalm 119:16.

Leader—Will you aim to serve Him in the spirit of praise?

Response—I will sing with the spirit and I will sing with the understanding also. 1 Corinthians 14:15.

Leader—Will you be diligent in service of prayer?

Response—Evening, morning and at noon will I pray unto God, I will cry aloud, and he shall hear my voice. Psalm 55:17.

Leader—Will you faithfully serve Him in the ordinance of the sanctuary?

Response—As for me I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple. Psalm 5:7.

Leader—Will you tell to others the goodness of God, and make known to them the way of salvation?

Response—I will mention the loving kindnesses of the Lord according to all that the Lord hath bestowed on us. Isaiah 63:7.

My mouth shall show forth thy salvation all the day. Psalm 71:15.

A suggestion: In these days, when the church is being stirred up on the subject of consecration of time, of strength, of means and of life, for the Lord's cause, the above re-consecration service might be fittingly used as a responsive service in missionary societies and on Presbyterial programs.

WOMEN'S QUERIES ON A VITAL SUBJECT.

Woman No. 1—Can it be done?

Woman No. 2—It certainly can.

Woman No. 1—How do you know?

Woman No. 2—Through experience.

Woman No. 3—Experience in what?

Woman No, 2—In getting two hundred missionary, club and social service women representing fourteen denominations together for a conference on the great subject of the Inter-church World Movement, with one day's notice.

Woman No. 3—That must have been in a small town where every woman knows every other woman. It would be impossible to do it in a city.

Woman No. 2—Indeed it was not a small town but in one of the largest cities in the country.

Woman No. 3—Well! I never can guess what city could rally so many representative women in so short a time. Hurry and tell us all about it. What called forth such a meeting?

Woman No. 2—The city was Pittsburgh; the place was an auditorium in the William Penn Hotel; the date was Sabbath, February 1, 1920. A Layman's Conference in the interest of the Interchurch World Movement was being held for three days, in an adjoining room, at the same place and time. Mrs. Lucy W. Peabody was telegraphed for to present the Women's Work to the Laymen's Conference on Saturday, where there were 270 laymen representing the thirty-one states of the Union. When it was learned that Mrs. Peabody would remain in Pittsburgh over the Sabbath, plans were at once put forth to have a Women's Conference similar to the men's. *You see the Christian women of America must keep step with the men in every effort put forth for Christ and His Kingdom.*

At prompt three o'clock, Sabbath, the

auditorium was full—all deeply grateful for the privilege to be enjoyed.

While Mrs. Peabody was the principal speaker of the afternoon, she called in from the Men's Conference such speakers as S. Earl Taylor, W. E. Doughty, A. E. Cory and Daniel A. Poling. Each one presented in a few pointed words his own department of work in connection with the Inter-church World Movement.

Thus, Sabbath, February 1, 1920, marks the first Women's Conference held under the direction of the Women's Activities Department of the Interchurch World Movement of America and to all who were present—*it was a great day in Zion.*

Lesson to be learned: What Pittsburgh can do, any city or town in America can do.

Women: Put your telephones into play, and you can have a Women's Conference on any movement for the extension of Christ's Kingdom at any time. Try it!

LIST OF LIFE MEMBERS.

111. Mrs. G. H. Bell, Imperial, Pa.

112. Mrs. Kate M. Torrence. (In memoriam). By W. M. S. of Hanover U. P. Church.

113. Mrs. A. O. Blair, 513 West 2nd St., Pittsburg, Kans. By her husband.

SENIOR LIFE MEMBERS.

$25.00 Each.

December 15, 1919 to January 15, 1920.

1. Martha Weckerle.
2. Elizabeth Marr.
3. Mrs. Sophia Caw. By Berea Class of 8th Church, N. S., Pittsburgh, Pa.
4. Mrs. J. D. Leech, North Buffalo. By her husband.
5. Mrs. J. G. McAllister, North Buffalo. By her husband and family.
6. Mrs. Ellen Vandenbord. By a friend.
7. Mrs. Ora Gilbert. By a friend.
8. Miss Jennie E. McBurney. By the Young Women's Missionary Society of Chartiers Church, Canonsburg, Pa.
9. Miss Mary E. Wilson. By the Y. W. M. S. of Chartiers Church, Canonsburg, Pa.
10. Mrs. J. A. McKnight.
11. Mrs. C. L. Reed. By her daughter, Pauline Reed.
12. Mrs. R. M. Thompson.
13. Pauline C. Reed. By her father, C. L. Reed.
14. Miss Aulora McIntyre, Khartum North, Sudan. By her mother, Mrs. Ollie McIntyre.
15. Mrs. J. S. Burris, Claysville, Ohio.
16. Mrs. J. S. Wilson, New Concord, Ohio, R. F. D. 4.
17. Miss Myrtle White, Cambridge, Ohio, R. F. D. 6.
18. Mrs. E. B. Castor, New Concord, Ohio. By her husband.
19. Mrs. Elmer Law, New Concord, Ohio. By her husband.
20. Mrs. W. D. Forsythe, New Concord, Ohio. By her husband.
21. Mrs. S. E. Vessels, New Concord, Ohio.
22. Mrs. L. J. Graham, New Concord, Ohio. By her husband.
23. Mrs. J. H. Aikin, New Concord, Ohio. By her children.
24. Mrs. J. A. Watson, New Concord, Ohio. R. F. D.
25. Mrs. Elmer Watson, New Concord, Ohio.
26. Mrs. Laura Caldwell, New Concord, Ohio, R. F. D.
27. Miss Etta Lyons, New Concord, Ohio, R. F. D.
28. Mrs. Harriet R. Fries. By her son, Thomas R. Fries.
29. Mrs. Adaline P. McCune. By her sons, Arthur, James and John McCune.
30. Mrs. Bliss G. Elliott. By her aunt. Butler, Pa.
31. Lillian McPherson Laing. By her aunts, Ira B. and Sarah T. Laing.
32. Mr. James Archer. In memoriam. By his wife.
33. Mrs. Samuel J. Boal. By her husband.
34. Mrs. John C. Lorimer. By Miss Edna Little.
35. Miss Eleanor B. Ralston. By her sisters. Wilkinsburg, Pa.
36. Mrs. F. W. Cheney, Mansfield, Ohio.
37. Mrs. A. S. Boyce, Canton, Ohio. By her mother, Mrs. John Barnet and her sister, Mrs. John Quinn.
38. Miss Ruth Anderson, Canton, Ohio. By Y. W. M. S., Canton, Ohio.
39. Mrs. C. H. Gaston, Canton, Ohio. By Canton Junior Missionary Society.
40. Mrs. James McMicken, Plainfield, Ill.
41. Mrs. John Harvey, Oswego, Ill.
42. Mrs. H. M. Rance, Plainfield, Ill.
43. Mrs. A. M. Harvey, Indianapolis, Ind.
44. Mrs. Evaline Carithers, Princeton, Ind.
45. Miss Margaret Verling, Sioux Falls, S. D. By her sister, Mrs. Milton J. Woods, Princeton, Ind.
46. Mrs. James H. Miller, Indiana, Pa.

47. Miss Helen Henderson, Indiana, Pa. By her mother, Mrs. Jennie Henderson.
48. Miss Hazel McAdoo, Indiana, Pa.
49. Miss Belle Oneal, Indiana, Pa.
50. Mrs. R. Bruce Dunlap, Altoona, Pa. By her husband.
51. Mrs. John A. Martin, Altoona, Pa. By her husband.
52. Mrs. Bertha F. Rankin, Indiana, Pa. By Mrs. A. W. Mabon.
53. Mrs. Amelia Lytle, Indiana, Pa. By Mrs. A. W. Mabon.
54. Mrs. Frank Smith, Indiana, Pa. By Mrs. A. W. Mabon.
55. Miss Jean Lytle, Scottdale, Pa. By Mrs. A. W. Mabon.
56. Mrs. D. E. McGill, Homer City, Pa. By W. M. S. of her own church.
57. Mrs. J. L. McGaughey, Parkwood, Pa., R. F. D. 1. By her husband.
58. Mrs. T. W. Carnahan, Parkwood, Pa., R. F. D. 1. By her husband.
59. Sara E. Lowey, Indiana, Pa. By her sister, Mrs. James A. Fleming.
60. In Memorial, Mrs. Elizabeth J. McGaughey. By Crete W. M. S., of which she was a Charter Member.
61. Mrs. W. L. Boden, Cambridge, Ohio.
62. Mrs. James E. Flanagan, Cambridge, Ohio. By a friend.
63. Miss Mary Belle Stewart, Cambridge, Ohio. By a friend.
64. Mrs. Homer Pimlott, Cambridge, Ohio. By a friend.
65. Mrs. James A. Pollock, Clairmont Ave., Cambridge, Ohio. By her daughter, Mrs. J. E. Flanagan.
66. Mrs. Frank B. Anderson, Cambridge, Ohio. By a friend.
67. Mrs. Emma J. Armstrong, Cambridge, Ohio. By her daughter, Mrs. Chas. Gross.
68. Mrs. Walter Morgan, Cambridge, Ohio. By a friend.
69. Mrs. A. L. Moore, Columbus, Ohio. By her brother.
70. Miss Leanna Morrison, Cambridge, Ohio, R. F. D. 5. By her mother.
71. Mrs. E. W. Lawyer, Teacher Research Class 2, "Cambridge, S. S." By Research Class.
72. Mrs. R. W. Rutherford, President Research Class 2, "Cambridge, S. S." By Research Class.
73. Mrs. W. W. Stewart, Cambridge, Ohio. By her husband.
74. Mrs. Charlie Springer, Cambridge, Ohio.
75. Miss Margaret Wood, Cambridge, Ohio. By a friend.
76. Mrs. Martha Smith, Verona, Pa. By her daughter, Miss Jennie Smith.
77. Mrs. R. H. Neill, Oakmont, Pa. By her brother, A. E. Berg.
78. Mrs. Mary C. Cribbs, Franklin, Pa. By her parents.
79. Mrs. J. H. Anderson, Oakmont, Pa. By Oakmont W. M. S.
80. Mrs. John Cowen, Oakmont, Pa. By Oakmont W. M. S.
81. Mrs. Anna B. Kennedy, Verona, Pa. By Oakmont W. M. S.
82. Mrs. James A. Scott, Pittsburgh, Pa.
83. Miss Annie L. McClure, West Middletown, Pa. By Miss Etta McClure.
84. Mrs. W. A. Stevenson, Spokane, Wash. Miss Lillian M. Robertson, of Spokane, Wash., gives the Membership in memory of her mother.
85. Mrs. J. Alvin Hazlett, Hartstown, Pa. By W. M. S.
86. Mrs. W. B. Munn, Erie, Pa.
87. Mrs. James Rodgers, Jamestown, Pa. By W. M. S.
88. Miss Emma Henry, Hartstown, Pa. By W. M. S.
89. Miss Margaret McKinley, Jamestown, Pa. By W. M. S.
90. Mrs. Chas. Jackson, Apollo, Pa. By her husband and children.
91. Mrs. James Wylie, Apollo, Pa. By her husband and children.
92. Miss Mary Campbell. By parents, Mr. and Mrs. W. C. Campbell, Apollo, Pa.
93. Mrs. Nannie Hill, New Kensington, Pa. By Mrs. U. S. Armstrong.
94. Mrs. Lizzie Ellis, New Kensington, Pa. By her mother, brother and sisters.
95. Mrs. Elizabeth Gaston, New Kensington, Pa.
96. Mrs. Mary J. McMath, New Kensington, Pa.
97. Mrs. Edith E. Stewart, Parnassus, Pa.
98. Mrs. C. W. Boncher, Parnassus, Pa.
99. Mrs. Bess M. Best, Pittsburgh, Pa.
100. Mrs. Mary Heasley. By the W. M. S., Leechburg, Pa.
101. Mrs. Frank Thompson. By her son, Wesley Thompson.
102. Mrs. J. C. McGeary. By her daughter-in-law, Mrs. John McGeary.
103. Mrs. George Southworth, Kittanning, Pa.
104. Mrs. R. M. Armstrong. By her husband.
105. Mrs. C. B. Hetherton. By her husband and sister, Mrs. H. T. Young.
106. Mrs. C. J. Hawk. By her husband.
107. Mrs. J. G. Campbell. By her husband.
108. Miss Artie McCulley, 1st Washington, Iowa.
109. Mrs. Laura Matthews, Ainsworth, Ia. In memory of her mother, Mrs. Esther McMillan.
110. Mrs. W. G. Wilson, Morning Sun, Iowa.
111. Mrs. Wilson Graham, Waterloo, Iowa.
112. Mrs. W. W. Hadden, Lodi, Wis.
113. Mrs. Hugh P. Christison, Mukwonago, Wis. By her husband.
114. Mrs. L. M. Fidler, West Allis, Wis. By her husband.
115. Mrs. Samuel A. Fulton, West Allis, Wis. By her husband.
116. Mrs. John Fleming. By her husband and family.

117. Mrs. F. B. Ramsey. By Mr. and Mrs. W. H. McLeisle.
118. Mrs. F. Scott McBride, Chicago, Ill.
119. Mrs. H. G. Hoover, Chicago, Ill. By H. G. Hoover.
120. Mrs. Mary B. Gault, Chicago, Ill. In memory of her husband, Thomas H. Gault.
121. Mrs. J. Adams, Chicago, Ill. In memory of her husband, J. Adams.
122. Mrs. Wm. Clements, Chicago, Ill. By her husband in memory of her mother Rose J. Howard.
123. Mr. Elmer J. Morrow, Chicago, Ill. By his wife in memory of their daughter, Dorothy Ruth.
124. Mrs. John Hamilton. By a friend.
125. Mrs. Andrew Dongan, Long Beach, Calif. By W. M. S. of Long Beach.
126. Mrs. P. A. Hunter, Long Beach, Calif. By her husband.
127. Mrs. R. L. Clifton, Long Beach, Calif. By her daughter and son-in-law, Mr. and Mrs. Walter Laughhead.
128. Mrs. Walter Robinson, Long Beach, Calif. By her sister, Miss Mabel Smith.
129. Mrs. J. G. Thompson, Los Angeles, Calif. By friends.
130. Mrs. W. B. Moore, Los Angeles, Calif. By her husband.
131. Miss Cynthia E. Wilson, Pasadena, Calif. By her sisters, Miss Rosa T. Wilson and Mrs. Margaret J. Wilson.
132. Mrs. Addison Lysle, Los Angeles, Calif.
133. Mrs. A. W. Reynolds, Glendale, Calif. By her husband.
134. Miss Edna Broyles, Missionary to India. By W. M. S., First Church, Los Angeles, Calif.
135. Miss Evelyn McFarland, Missionary to Egypt. By Mrs. H. G. Dean and her Sabbath School Class of young girls of First Church, Los Angeles, Calif.
136. Miss Rosaline Winifred Kellogg, Santa Ana, Calif. By her mother, Mrs. W. E. Kellogg.
137. Mrs. S. E. Walker, Santa Ana, Calif. By her daughters, Mrs. John McFadden and Mrs. Herbert W. Walker.
138. Mrs. John McAuley, Santa Ana, Calif. By her parents, Dr. and Mrs. J. G. Kennedy.
139. Mrs. John Henderson, Santa Ana, Calif. By the Pro Bona Bible Class, of the U. P. S. S.
140. Mrs. Christina Sloan McFadden, Santa Ana, Calif. By the W. M. S.
141. Mrs. J. T. Raitt, Santa Ana, Calif. By her family.
142. Mrs. M. A. Gowdy, Santa Ana, Calif.
143. Dr. M. M. Gibson. By his wife, Albany, Ore.
144. Mrs. F. L. Privett, Portland, Ore. By her mother, Mrs. A. C. Ruby.
145. Mrs. S. P. Williamson, Shedd, Ore. By her husband.
146. Miss Meda Brown, Shedd, Ore. By her father, J. C. Brown, Willamette Cong.
147. Mrs. Emma Gregory. By her daughter and son, Mr. and Mrs. R. C. McCormick, Shedd, Ore.
148. Mrs. A. B. Dunlap. By her children, Shedd, Ore.
149. Mrs. Janet Brock. By her daughters, Mrs. Kate Croft and Miss Tempa Brock, Shedd, Ore.
150. Mrs. Kate Croft. By her daughter, Edith Croft, Shedd, Ore.
151. Mrs. Anna Wilson. By her husband and daughters, Mrs. J. E. and Mrs. C. C. Duncan, Shedd, Ore.
152. Mrs. J. Campbell, Pittsburgh, Pa.
153. Miss Mary E. Anderson, Camp Creek, Greenville, Tenn. By her friend.
154. Mrs. Carl C. Dittmar, N. S., Pittsburgh, Pa. By her husband.
155. Miss Margaret Luchsinger, Millvale. By her father, B. Luchsinger.
156. Mrs. Frank S. Murdock, N. S., Pittsburgh, Pa. By her husband.
157. Mrs. John E. Simpson, N. S., Pittsburgh, Pa. By her husband.
158. Mrs. Wm. C. Pannier, N. S., Pittsburgh, Pa. By her husband.
159. Mrs. Wm. Johnson, Bellevue, Pa.
160. Mrs. B. S. Taylor, N. S., Pittsburgh, Pa. By her mother, Mrs. Edward Fried.
161. Mrs. George Wallace, Bellevue, Pa.
162. Miss Annie Ballentine, Pittsburgh, Pa., N. S.
163. Mrs. Clara J. Kewley, Pittsburgh, Pa., N. S. By Miss Sarah J. Anderson.
164. Mrs. Wm. Dean, Pittsburgh, Pa., N. S. By her husband.
165. Miss Jennie Carson, Ben Avon, Pa. By a friend.
166. Miss Anna Thompson, Pittsburgh, Pa., N. S.
167. Mrs. R. H. Love, Aspinwall, Pa.
168. Mrs. W. J. R. Tibby, Sharpsburg, Pa.
169. Mrs. R. H. Cunningham, Aspinwall, Pa.
170. Mrs. F. R. Agnew, Aspinwall, Pa.
171. Mrs. Robert A. Wood, Aspinwall, Pa.
172. Miss Martha Vincent, Pittsburgh, Pa., N. S. By her mother.
173. Mrs. J. H. McAteer, Brighton Rd., Ben Avon, Pa. By her husband.
174. Mrs. Sarah Baskin, Pittsburgh, Pa. In memory of her son.
175. Mrs. J. J. Eichenberger, Ben Avon, Pa. By her husband.
176. Mrs. Walter P. Fraser, Ben Avon, Pa. By her husband.
177. Mrs. W. T. Lytle, Ben Avon, Pa. By Mr. R. L. Thompson.
178. Mrs. J. A. Duff, Ben Avon, Pa. By her son.
179. Mrs. May Prenter Duff, Pittsburgh, Pa. By her husband.
180. Mrs. Alice Knox, Bellevue, Pa. By a friend.
181. Mrs. W. A. McMasters, Pittsburgh, Pa., N. S.
182. Mrs. J. Edw. Keirn, Pittsburgh, Pa., N. S. By friends.

183. Mrs. Hugh F. McKnight, Pittsburgh, Pa. By her husband.
184. Mrs. Charles W. Walters, Pittsburgh, Pa., N. S.
185. Mrs. James B. Thompson, Pittsburgh, Pa., N. S. By W. M. S., Eleventh Church, N. S.
186. Rev. W. H. Vincent, Pittsburgh, Pa. By Mrs. Vincent in memory of his work in Home Mission Church.
187. Mrs. Theodosia Lake. By her daughter, Mrs. R. M. Douglass, Oakmont, Pa.
188. Mrs. J. B. Witherspoon, Oakmont, Pa. By her husband.
189. Mrs. David Reed Miller, Oakmont, Pa. By her husband.
190. Miss Elizabeth Bartholomew, Wilkinsburg, Pa.
191. Mr. J. P. Shane. By a friend.
192. Miss Anna E. Wallace. By a friend.
193. Miss Sadie Whitehead, Emporia, Kans.
194. Mrs. Adalaide Rankin, Emporia, Kans.
195. Mrs. E. M. Bell, Americus, Kans. By her husband.
196. Miss Lizzie McNabney, Americus, Kans.
197. Mrs. C. H. Mitchell, Americus, Kans.
198. Mrs. M. Clenahan, Boise, Idaho. By her husband.
199. Mrs. Nettie Foster, Boise, Idaho.
200. Miss Florence Torrence, Boise, Idaho.
201. Mrs. J. S. Colvin, Nampa, Idaho. By her husband, Dr. Colvin.
202. Mrs. Julia E. Dickson, Ontario, Ore. By her mother, Mrs. Eleanor Jamieson.
203. Miss Anna M. Welch. By a friend in Highland, New Castle, Pa., W. M. S.
204. Miss Mae Plummer. By the Beaver Falls Y. W. M. S.
205. Miss Mary E. Blair, Loveland, Colo.
206. Miss Wilda H. Barnes, Monmouth, Ill. By her brother.
207. Mrs. J. B. Nichols, Bristol, Colo.
208. Mrs. John H. Harms, Loveland, Colo.
209. Mrs. J. George Cunningham, Boise, Idaho. By Mr. J. M. Cunningham, Loveland, Colo.
210. Mrs. W. C. Moyle, Canon City, Colo. By her husband.
211. Mrs. W. W. Lowther, Denver, Colo. By her daughter, Mrs. Charles M. White.
212. Mrs. W. C. Faucette, Spirit Lake, Idaho. By Spirit Lake Society.
213. Mrs. Ida Lafferty, Spokane, Wash. By friends.
214. Mrs. Gertrude A. Halverstadt, San Francisco, Calif. By her husband.
215. Miss Sara M. Adair, Cario, Egypt. By Mrs. Wm. Orris Fisher for the Y. W. M. S. of First San Francisco U. P. Church.
216. Mrs. A. C. McDonald. By Mrs. Louise Smith, of Oakland, Calif.
217. Mrs. Agnes Shillito, Burgettstown, Pa.
218. Mrs. Martha Purdy, Burgettstown, Pa.
219. Mrs. J. L. Thome, Burgettstown, Pa.
220. Mrs. W. L. Patton, Fair Point, Ohio. By Rev. and Mrs. J. B. Cavitt, Hamilton, Ohio.
221. Mrs. Mary C. Caldwell, Hamilton, Ohio. By her husband, Dr. W. B. Caldwell.
222. Mrs. Mary C. Magaw. By her sisters.
223. Mrs. Martha Little. By Aid Society.
224. Mrs. Mary Mott. By Aid Society.
225. Mrs. Elizabeth Hays, Camden, Ohio. By W. M. S., Fair Haven, Ohio.
226. Mrs. Kate Harsha, Seaman, Ohio. By husband and children.
227. Mrs. Elizabeth Glasgow. By son and self, Seaman, Ohio.
228. Miss Edith White. By her family.
229. Mrs. Thomas W. Williamson. By her husband.
230. Mrs. B. E. Cookinham. By her husband.
231. Eunice Wilson. By her sister, Besse Wilson.
232. Besse Wilson. By Mrs. B. E. Cookinham.
233. Mrs. C. E. Wood. By her sister, Edith White.
234. Mrs. Robert M. Eagle. By her children. Kansas City W. M. S.
235. Mrs. Ellen Wilson. By her daughter, Mrs. Robert M. Eagle, Kansas City W. M. S.
236. Mrs. J. R. White. In memory of her mother, Mrs. Mary Ann Scott, Canonsburg, Pa.
237. Miss Myrtle L. Reed. By her sister, Ethel R. Reed, Canonsburg, Pa.
238. Mrs. C. T. Littell. By the Y. W. M. S. of Venice U. P. Church, Pa.
239. Mrs. Grace B. Borland, Washington, Pa.
240. Mrs. John Patterson, Washington, Pa. By her husband.
241. Mrs. A. B. Griffeth, Washington, Pa. By her husband.
242. Mrs. M. B. Brown, McDonald, Pa. By her daughter, Miss Margaret Brown.
243. Miss Maude Morgan, McDonald, Pa. By her mother, Mrs. Minerva J. Morgan.
244. Mrs. Elizabeth M. Rankin. By the W. M. S. of Media, Ill.
245. Mrs. C. G. Richey. By the W. M. S. of Media, Ill.
246. Mrs. R. J. Kyle, Monmouth, Ill. By Mrs. R. F. Russell, Edgelstine, Ill.
247. Mrs. R. F. Russell. By the W. M. S. of LaPrairie, Ill.
248. Mrs. J. P. Nesbit, Sparta, Ill. By the W. M. S., LaPrairie, Ill.
249. Mrs. Emily Brownlee. (In memoriam). By her daughter, Mrs. A. P. Hutchinson, Monmouth, Ill.
250. Mrs. Elizabeth Jane Gibson. (In memoriam). By her daughter, Mrs. Andrew Young, Monmouth, Ill.
251. Mrs. James A. Scott, Monmouth, Ill.
252. Mrs. Lizzie Robenson, Bellefontaine, Ohio. By Mrs. Mary Porter Kyle, Monmouth, Ill.

(To be continued).

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eva Johnson, Henderson, N. C.
Mi s Minnie E. Beatty, Chicora, Pa.
Miss Mary E. Baird, Zagazig, Egypt.
Miss Davida Finney, Monsourah, Egypt.
Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Down, Ireland.
Miss Margaret Fehlman, Gurdaspur, India.
Miss Irma G. Allen, Fresno, Calif.

NEW YOUNG WOMEN'S SOCIETIES.

Monongahela Presbyterial, Oakmont Y. W. Auxiliary M. S., President, Miss Helen Fulton; Ingram Mission Circle, President, Miss Elizabeth Askins.

Kansas City Presbyterial, Denison, Kans., Y. W. M. S., 12 members, President, Miss Ruth Laughlin.

BEGIN EARLY.

Not one presbyterial is as yet eligible to receive a pennant for 100% in Young Women's Societies. Surely at least one will reach this goal, yet. Much of 1920 is yet before us. May not several qualify by May, 1921. The race is for the faithful and the persistent.

A WORD OF ENCOURAGEMENT.

More money has come into the treasury designated for Young Women's Special, according to the January report, than has ever been contributed at this time of the year. More societies must be remembering this special obligation. Over 100 societies passed this fund by last year. Let us hope that not one society will fail to do its two cents a week per member average this year.

SOME WHYS AND WHEREFORES.

These statements found below were given by societies to explain why they felt encouraged or discouraged.

Encouragements.

All members attend regularly and take part in the meetings.

Best year yet.

Cheerful liberality.

Doubled membership in one year.

Faithfulness of members. Faithful members more interested. Friendliness. Fair interest in spite of handicaps. Feeling need for more prayer for Circle.

Good attendance. Greater interest in missionary work of our church. Good leader. Growing interest in saving souls everywhere.

General interest.

Hearty response to appeals.

Interesting programs. Increased Thank-Offering givers. Increased number of tithers. Increased spirituality. Largest offerings yet.

No discouragements. New subscribers to Magazine. Nice place for meetings. Never allow ourselves to be discouraged.

Original papers. One member a teacher in a mission Sabbath School.

Progress toward Standard of Efficiency. Proposed organization of a circle for younger girls. "Picking up" after a year or so in a rut.

Perfectly happy. Do not try to recall discouragements.

Special program.

Two Life Members.

Willingness to perform any duty assigned.

Younger girls coming into Society.

Discouragements.

Cannot get all members to attend meetings.

Difficult to interest some who are not members.

Irregular attendance. Inattention on part of some younger members.

Lack of responsibility on part of members. Lack of ability to get to meetings. Lack of information. Loss of members through removal from city.

Majority of members not interested.

Not many new members. No meetings during winter months. No visitors.

Some will read out of Magazine instead of preparing a talk or paper.

So many young women and girls do not belong. Small attendance at meetings.

'Teen age hard to get into society. Tardiness. Too many other interests.

Unfavorable condition of country roads.

Which list best describes your society? Is there anything impossible to attain in the quoted encouragements? Is there anything impossible to overcome in the discouragements? Will faithful endeavor not become your habit?

"Admitting former error clears the score,
And proves you wiser than you were before."

"IT PAYS TO ADVERTISE."

On the Chautauqua platform last summer, a little comedy with the above title created quite a good deal of amusement. They endeavored to show through comic acting how nothing worth while is accomplished if it is persistently kept in a corner. The public must know about it. Business concerns believe in advertising. In a recent copy of the *Saturday Evening Post* out of 185 pages of printed matter, 108½ were filled with advertisements. Take up a copy of almost any daily paper, especially a city edition, and see how much of your two cents goes for advertisements. Big firms and smaller ones are not filling these pages for the fun of doing so, nor just for the privilege of paying a certain sum for space. They know it means returns in larger orders, more customers.

How would "mi-lady" know about the great values to be secured for such small sums at a certain early hour the next morning if it were not for the full page descriptions in the Tele, Press or Sun?

If you notice, all these advertisements tell of great bargains. Weakness, lack of harmony, failure of any kind is not even suggested. Only perfection looms high. "It pays to advertise."

Note that we are not saying that all bargains are as rare in value as the write-up would seem to indicate, but desire rather to call attention to the principle of getting merit before the people in a way to attract.

The Church has caught this spirit in a good measure so far as its large movements are concerned. Such advertising is helping to put the different denomination "on the map." Other people read these ads and begin to ask themselves why they never heard of this or that perfectly splendid denomination before. As they ponder, they decide that they must learn more about its success. Finally a link of interest and desire for co-operation is forged between once unknown people and unity is begun. "It pays to advertise."

It should be stated here that while the advertisements already referred to are positive in character, there is much of the negative type going on all around us. The merchant employs this kind when he resents the privilege of a customer to buy elsewhere when it suits his convenience. The physician or lawyer who is friendly with you if you are his patient or client and a stranger to you otherwise is advertising negatively. Any one who uses you while useful to his interests then casts you aside as he would an old shoe is an adept in negative advertising. This kind does not pay in dollars and cents or any other way.

Which kind of advertising does the Christian use in relation to the church? Has he rated the goods high enough? Is the merit of the church discussed as much as its failure? Does the average Christian take care to commend the pastor for successful effort? Does his wife and children receive any praise? Is it common for the missionary woman to speak of the "perfectly lovely" mis-

sionary meeting as she does of her club? Is it not true that we are all guilty of advertising the church and its agencies negatively? Perhaps one reason is because the church ought to be a place of highest ideals. The fact that very often these are not attained gives occasion for carping criticism, yet it is high time that we give credit for what good is done.

Should we not learn the lesson our business friend would teach us? The less said about our short-comings the better. People do not need to be told! They know them!

Perhaps if we would begin the habit of stressing how we have been blessed in the Lord's work, it might sound like a winning game, which it will be when we advertise aright. If we "yield the peaceable fruits of righteousness," that will be postitive advertising.

"It pays to advertise."

—I. B. L.

CAN BE DONE—SHOULD BE DONE.

Do you think it cannot be done—the forming of a society for Young Women in a small congregation or in one where the girls are busy in school as students or teachers or are stenographers or other types of business women? Far west of Chicago, a little congregation with fewer than one hundred members, has taken one of its Sabbath School classes and formed a real Young Women's Missionary Society, so anxious is this congregation to link up its young women definitely with missions. In one of our far Northwestern localities, a congregation not much larger has hit on the same happy plan. There are possibly many other instances. Examples enough have been given to show that it can be done.

Conflicting meetings are often a great hindrance to progress. A town exists where several of the denominations banded together and decided to have one week monthly set aside for church meetings. A certain day belongs to the United Presbyterians. The Session, Trustees, missionary meetings plan for this day. It is their business day. The plan works. A plan suggested for Junior societies was to bring their lunch one Sabbath in the month and stay for an afternoon session of an hour or less. The same might be applicable to young women. This was thought out especially for localities where the membership is scattered over a wide territory. A mind to do goes a long way towards solving knotty problems.

Is it important that it be done? It is certainly only the right thing for children that they be early banded into a missionary organization to know why they have been born into Christian homes in this old world. "Not to be ministered unto, but to minister." But, if when the child has reached its most critical place in the molding stage, you suddenly take away the cast in which it is being molded, leaving it to keep the position if it can, need you be surprised if it loses all form? This is being done in scores of churches. Girls are expected to grow up into model missionary society women with a burning desire to evangelize the world from "Jerusalem" to the uttermost" without any intensive training, so far as the congregation is concerned, after mere childhood.

J. Campbell White in a recent article said, "As most of our present church leaders received their first strong impulse to give their lives to such work in their 'teens, it seems imperative that the young people of high school age and younger throughout the nation should also be cultivated in some broad and challenging way."

Let us cease to excuse young people from missionary and other church organizations on the plea of secular duties. Encourage these young people to bring to the Lord the first fruits of their lives.

CLIQUES.

Purpose is the element that determines the power of a clique for either good or evil. A small group of people having similar interests naturally forms a clique or group. The term clique gives us the impression of selfishness or caste, while its synonym, group, pictures the sharing of that which enobles its mem-

bers and the giving of something for enrichment of society.

A group of people, large or small, centering its thoughts upon self and the interests of its clique is a detriment to any church or community. The clique whether it composes the entire missionary society, or only part of the society, whose aim is to exceed or overthrow another branch of the church's working force, cannot expect God's blessing and must, as all other selfish agents, fall upon its own sword. The society whose members have time to criticize others does not have a good program nor has the spirit of Christ come to dwell with it. If a society does not aim to learn the Saviour's will and gain power to carry on His work, its selfishness will cause it to criticize and prevent the progress of other missionary circles. The clannish circle not only retards the Christian life of its own members but also impairs missionary work. If the interest of an excisive group is so narrow that it does not regard the rights and well being of the masses, will not the voice of the Lord restrain it saying, "He that gathereth not with me, scattereth abroad?"

Indolence and contentment are often the fruits of exclusiveness and these conditions are more or less antagonistic to high ideals that are always advancing to the goal of the high calling of the Master.

When attention is centered on self, our activities are not at their best. We must lose ourselves to the object for which we are working. We grow in proportion to the greatness of our purpose. If the purpose of a clique or group is the building up of God's Kingdom, we are assured of His presence as He has said, "For where two or three are gathered together in my name, there am I in the midst of them." In any large class or society only the stronger develop power to plan for the work of the church. Christian papers advocate the group idea, group leaders and workers, each with definite tasks to accomplish. The prayer meeting has not fulfilled every need of prayer, but has left one important factor to be met by the prayer circle where every member learns to pray.

"Educate" is the cry of church leaders and they recognize the importance of the group element. What could be a greater factor in missionary education than a clique or group whose keynote is prayer and whose purpose is the work of the Saviour. In a small group of consecrated people, each one is given the benefit of the ideas and talents of the other members. In this relation we help each other in our endeavors to conquer fear and weakness. It is the members of a group that share in shaping the beginning of great movements. In this sphere as in no other does the individual have a place of so much importance. Here we see the need of our part in the program of life. The weaker comes in contact with the stronger and absorbs much of the strong personality. "Each brain comes clothed with its own secret, having its own orbit, attaining its own unique experience."

In the group relation, the Christian finds self and learns precisely what distinguishes her from others, thus she is enabled to do her work better and accomplish more in doing the work for which she is talented. If the work of a society is so arranged that certain groups are responsible for any specific feature of the work, for which they are best qualified, there will be little need of petty jealousies. In no other place do small talents thrive and multiply as in group work. Talents are strengthened so that their timid owners are enabled to go out into the world and use them for Christ and humanity.

A society need not place so much emphasis upon getting new members as using aright the ones it already possesses. The society, that can develop and interest its own members, places a permanent and attractive poster before the community, of its usefulness in missionary work.

The group or clique having the same interest secures unity of work, and unity suggests harmony, the ever welcome contrast to divided councils and rival forces, which have no place in the program of

the Master's work. Will the clique or group, whose aim is to know Christ's will and give the gospel to the unsaved be a failure? With this spirit it will receive God's blessing and be a power for good. Let each clique weave its web, not for blighting, but for blessing, then every thread will vibrate with influence and power.

ACHSA JACKSON.
Elwood City A. M. Society.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburg, Pa.

Chase City reports an epidemic of "measles." Two students returning from their Christmas vacation brought them and a number of cases has been the result. So far there have been no cases of Influenza. 78 pupils are receiving instruction in sewing and 76 in Domestic Science.

The Domestic Science department at Knoxville College has been without a teacher since Christmas. The two sewing teachers are busy as usual in their departments

The Jubilee Hospital cared for 15 patients during the month. There are 5 nurses in the Training Class. This Hospital is a blessing to the colored people of the community, for no other hospital in the vicinity will admit colored patients. Our Domestic Science and Sewing Departments are well attended, though they are very much crowded in the kitchen and dining room. This inconvenience is temporary, and will disappear when the splendid new dormitory which is being built by the Freedmen's Board is completed.

At Bluestone the report comes that more children's clothing is needed. Some children not able to attend school because of lack of clothes.

Arlington will soon have a new school building and ministers home completed. Both these buildings are up-to-date and the very latest word in architecture and conveniences. These are being erected, also by the Freedmen's Board.

Townsville received one package of clothing from Winterset, Iowa, and this help was much appreciated.

Riceville received two barrels and two boxes, four societies, whose names I did not receive, contributing. One package of little boy's clothing was received at the mission with no name. We are grateful to all these good friends for their timely aid.

The insurance on the burned dormitory has been received in full and we hope with this $9,000 (nine thousand) dollars as a nucelus, to be able to rebuild in the near future. The way the societies and congregations and individuals responded to the cry for aid at the time of the fire, does credit to the denomination of which they are a vital part. Request for information of needed articles are still arriving. A nice check has been received from Miss Frances Young, of Cherry Chase, Md., to help replenish lost clothing. Both the 1st and 6th Churches, Pittsburgh, Pa., contributed liberally of clothing and shoes. Colorado Presbyterial would like to give a shower. A letter from Ft. Morgan says hearts there have been touched by the calamity, perhaps because they have experienced the loss of their church home by fire. A "shut in" from East Brook sees a way by which she can help and so on.

"Mary Stevenson Society," Shady Side Church, $25.00; and W. M. S., Crafton Heights, $15.00.

Through these offers of help and the sympathy expressed, we are more than ever convinced that the loyal hearts in the personel of the W. G. M. S. can be depended upon at all times and under all circumstances.

Because of weather and health conditions the work on the addition to Hanna Hall, Camden, is progressing more slowly than we like, but we hope to have everything in ship shape before the opening of school next term.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The year 1920 continues to be as full of importance as was the month of January. February was crowded full with meetings of the Executive Committee and the Central Committee of the New World Movement, although some members were hindered from attending all the meetings on account of Influenza. Every member of our church should be constantly in daily prayer for a blessing upon the work of the officers and members of the Executive Committee of this New World Movement. The writer has never known of such consecrated service. Many of the men have been at work at seven o'clock in the morning and working fourteen and fifteen hours a day, in fact some of them began to work before breakfast. The reports from all sources are most encouraging. A deeper spiritual life seems to be developing in answer to the prayers of those who have enrolled as intercessors, and many others who have not signed the card.

The Foreign Budget of the Women's Board will at first glance be appalling because of the amount of money needed and confidently expected. Do not begin to consider whether or not we are able to undertake this great responsibility and enter into the wonderful opportunity, but let each one ask herself this question, "Is God able?" If He be able we need not fear. He has promised to do for us far more abundantly than we are able to ask or think, therefore let none be discouraged but rather let us rise to the feeling that we have been richly honored of our Master and been called upon to undertake this large enterprise for Him.

Letters from our fields report the health of our missionaries as good.

Miss E. Viola Grove accompanied by the Misses Zink, Broyles, and Lincoln sailed on January 28 for their respective fields. The first named for our Girls' School in the Sudan and the last three for India. We still have three young ladies who were elected to go to India last summer, detained in this country waiting for permission to enter the country. Our prayers now are for those, whom God has selected as His representatives, that He may indeed thrust them out, that their applications may come in early and give us plenty of time to get the necessary permits to enter the fields. Seven have thus far been selected but we need twice that many.

At the Des Moines Convention the Foreign Secretary met quite a number of young ladies who had foreign missions in view and were Student Volunteers. Among others, Miss Beveridge. She announced her intention of studying medical missions as soon as she was through college. A late issue of the church papers tells us that she has been taken from the earthly to the heavenly home where none say I am sick, and where she will not need to study medical missions. Of all who we met none looked stronger or in better health than this dear young girl. We feel bereaved but comforted by the thought that the Father makes no mistakes.

A letter received today, from Dr. Grant gives an itemized list of the articles for equipment and furnishings that are still needed in Tanta Hospital. Among other things are the following list which we print knowing that many of the societies will be glad to have an opportunity of making and sending these much needed articles to Tanta Hospital. Dr. Grant writes that they are very well pleased with the outlook, that they have all the patients they can now take care of with the equipment specified.

List of Articles Needed for Tanta Hospital.

Bedding

100 Sheets, size 76"x90"

200 Sheets, size 54"x90"

100 Sheets, size 44"x60" (For Children's Beds).

25 Blankets, size 68"x80"

125 Blankets, size 40"x78"

50 Blankets, size 44"x52" (For Children's Beds).

10 Spreads, size 76"x82"
70 Spreads, size 54"x82"
36 Spreads, size 36"x54" (For Children's Beds, and may be made out of unbleached muslin).
3 doz. Pillow Cases, size 40"x16"
7 doz. Pillow Cases, size 26"x18"
5 doz. Pillow Cases, size 16"x 9"

Table Linen.

3 doz. Tray Cloths, size 24"x15"
6 doz. Napkins, size 24"x24"
6 (only) Table Cloths, size 2 yds x 3 yds.

Cutlery

1 (only) Carving Set.
2 doz. Knives.
2 doz. Forks.
2 doz. Dessert Spoons.
3 doz. Tea Spoons.

Dishes.

3 doz. Bread and Butter Plates.
3 doz. Dinner Plates.
2 doz. Soup Plates.
4 doz. Soup Bowls.
6 doz. Small Individual Vegetable Dishes.
2 doz. Salt and Peppers.
2 doz. Small Cream Pitchers, for Trays.
2 doz. Small Sugar Bowls, for Trays.

As there might be difficulty in packing by amateurs, societies might send the money, to the undersigned, wherewith to buy the foregoing articles.

4 Aluminum Tea Kettles.
1 doz. White Enamel Wash Basins.
1 doz. White Enamel Toilet Sets, consisting of wash basin, pitcher, tooth-brush mug, soap and slop pail.
2 doz. Aluminum Coarse Combs.
1 doz. Aluminum Fine Combs.
6 doz. Small Hand or Nail Brushes.

All the foregoing can be bought a great deal cheaper in this country than in Egypt, the saving being amply sufficient to pay the expense of sending them over.

In addition to the foregoing societies desiring to make clothing for the patients may correspond with the undersigned when patterns will be provided. We are confident that the members of our missionary societies will be eager and glad to get this sewing done before they begin their spring cleaning. If anything in this list is not clearly understood please take the matter up with the Foreign Secretary.

Whatever else is overlooked or forgotten please do not forget daily intercession for a blessing upon our missionaries at home and abroad; for a blessing upon the New World Movement, the Inter-church World Movement, and the "407" Movement; for a deeper and fuller spiritual life in every member of our United Presbyterian Church.

ELIZABETH M. CAMPBELL.

ISAIAH 41:6 FUND.

APPLICATIONS FOR HELP FROM THIS FUND ARE BEING RECEIVED AND FILED IN ORDER OF THEIR COMING. FIRST REQUESTS RECEIVE FIRST ATTENTION AND PRESBYTERIALS THAT HAVE NEVER RECEIVED HELP WILL BE CONSIDERED FIRST. PLEASE HAVE ALL APPLICATIONS IN BY MARCH 15th, IF POSSIBLE. SEND THE NAME AND ADDRESS OF DELEGATES AND THOSE RECEIVING FAVORABLE CONSIDERATION WILL RECEIVE CHECK FOR "STRAIGHT RAILROAD FARE" IN TIME FOR THE CONVENTION.

MRS. ADA KERR WILSON,
CHAIRMAN COMMITTEE.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

PRAYER CYCLES FOR 1920 ARE READY.

In the biography of Christina Forsyth of Fingoland, the author states that prayer to her was no formal or stated experience; it was perpetual communion; the atmosphere in which her soul lived. She believed in petition and answer as simply as a child, and hence her intercession was of the most definite character. One reason why she mentioned so many names in her letters and reports was that her friends at home might pray for individual cases, and she had implicit faith in their supplications. Once she was solicitous about two heathen women. They came to a prayer-meeting and there suddenly made public confession. This, she noted with delight, was on the day set apart for Africa by the Prayer Union of the Church at home. She was a member of the Union and a firm believer in its silent and potent influence.

I quote the following from a letter of one of our own missionaries in India which I was privileged to read: "Your last letter to me was written October 21, and you speak of my name having been on the prayer cycle for that day and of Dr. Hunt having prayed for me. I never can tell you how much it means to me to know people at home are praying for me. I'm sure if I didn't know such was the case I'd lots of times never have the courage to go on. I know I'm not worthy of all the interest and support I get, but it is a big comfort to know different ones are remembering me."

Are you one who thus helps by your intercession to put courage into the hearts and lives of our missionaries? Do YOU use the Prayer Cycle of 1920?

"God forbid that I should sin against the Lord in ceasing to pray for you." 1 Samuel 12:23.

Before this Magazine reaches you the supply of mission study books for the present study classes will have been exhausted. The publishers of both home and foreign study books endeavored to obtain from the various Boards their needs for the year before going to print and then only published sufficient to meet these needs and a few over for good measure. Our advance order was exhausted some time ago. The publishers have kindly supplied us with extra copies so that we have been able to fill most of our orders, but we can do so no longer.

Announcement of the books for 1920-1921 will be made later when more definite information has been received regarding them.

The helps for the remaining lessons for this year are advertised in the January and February Magazines. Please refer to them for information.

The price of the BUDGET CARDS has been increased to 35c. per hundred. This is made necessary because we are having to pay double the cost of the former edition.

PLEASE ORDER OUTLINED PROGRAMS FROM THE WOMEN'S MISSIONARY MAGAZINE, XENIA, O. THEY ARE NOT OUR PUBLICATION.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

1899—1920.

OUR "WEE" MAGAZINE.

January, 1899, is a date well remembered by many early friends of the Juniors, for it saw the fulfillment of a "dream," the answer to many prayers realized in the sending forth of the first issue of the Junior Missionary Magazine.

A copy of that little eight-page magazine is before us now, with the boat "United Presbyterian" flying its flags of Egypt, India, South Land and Western Fields on the cover page.

From the first editorial, by the first editor Mrs. E. M. Hill, we quote, "The Captain of our vessel expects every Junior to take passage with Him, and that the channel (Acts 1:8) He has mapped out for us shall be followed. Starting at the 'Jerusalem' of our own homes, we journey into the 'Judea' of our own neighborhood, the 'Samaria' of our own country and 'to the uttermost parts of the earth,' passing in review the homes of poverty, the huts of the Freedmen, the kraals of Africa, the harems of Egypt and the zenanas of India: and as the blue eyes, the black eyes—all eyes are looking from our boat in wide open astonishment at the sad scenes brought to the vision and the young hearts are made heavy by the things revealed, our earnest prayer is that no ear shall be closed to the loving voice of our Captain as He whispers, 'Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.'"

"The long winter evenings that are before us will afford many opportunities for the study of the views we hope to spread before you; to assist in this agreeable task we will call in the aid of the photographer and engraver in depicting scenes and incidents in the lives and customs of those who are living without love or hope."

The several Editors of our dear magazine and the Business Managers have faithfully kept their promise to us all these years, but as you see from the dates at the top, the Magazine is now "of age;" twenty-one years have rolled by and the eight pages have given way to twelve pages, full of stories, incidents, pictures and missionary news of all kinds.

Every one likes to look at pictures, and scenes in any of our mission fields are especially interesting, but during these years that the magazine has been coming "of age" the prices of the engraver to make the cuts have more than doubled, as well as the price of paper and printing, so, in order that we might still have interesting pictures the late Junior Secretary, Mrs. Stevenson, started a fund to be known as "The Junior Magazine Reserve Fund," the object of which was that we would contribute $1000.00 to be put at 4% interest, so that $40.00 a year would be available for cuts for the Magazine. This fund now is $623.00, so we are asking if every reader of this will please bring the matter to her society, whether Junior or Women's, and send at least one dollar immediately to the Presbyterial Treasurer for this purpose, so that in May, at the Annual Convention, our Editor can report a splendid birthday gift for the "Wee" Magazine, and a complete fund, sufficient to pay for these necessary cuts each year. $1.00 from each Society, please.—L. G. M.

NOTICE.

When making out report blanks those Junior Societies, also Women's, who contributed to the "Magazine Shower Barrel" last May, may credit the contribution to Foreign Mission column.

PLANS AND PROBLEMS.

By Kate A. Hill.

PLANS AND PROBLEMS—Kate A. Hill.

POSTERS, POSTERS, POSTERS.

Is Your Poster for the W. G. M. S. Ready?

1 Every poster must have been used.

2. Any subject pertaining to the work of the W. G. M. S.

3. Any society may send them—W. M. S. or Y. W. M. S. or J. M. S.

4. Mark plainly with name of society, congregation and presbytery.

5. Send well wrapped with sufficient postage.

6. Where? To Mrs. H. J. Casner, 179 Willis Ave., Youngstown, Ohio.

7. When? By May 1, 1920.

A goodly number have written about the poster. Some suggestions have been sent. The young women's societies should especially find this work very interesting.

It has been encouraging to have many inquiries as to the monthly program. One President has divided the society into groups. Each group to be responsible for the program. In this way she says she has secured more variety and "outsiders" have been attracted by hearing the "surprises."

I find the suggestion of a quiz on the last month's Magazine has met with great approval. Appoint one woman who for not longer than three months will prepare a ten-minute quiz on the last month's Magazine, i. e., in January use December Magazine. Or a list of ten questions might serve the same purpose. In this way we will, perhaps, secure a more careful reading of the Magazine. *Never, oh, never, allow any reading of the Magazine at a meeting!*

Some societies have sent me their yearly program. I have very much appreciated this and say thank you. I hope more of you will. In on of these I note "Concert work, name the seven departments of work," or "Name the members of the Women's Board and their work." Let me recommend this to you. Try even more difficult, "Name our stations among the Freedmen, or Indians, or in Egypt, or India, etc."

The other day a woman said to me, "Last month we were to name a missionary in India at roll call. Not many of us could do it and I thought if all had been using the Prayer Cycle, they could have done it easily." The Prayer Cycle for 1920 is ready. I received mine the other day and I could not wait to go through it day by day; I read it all through at once.

The other day I received a letter from a very busy woman, a house keeper and a mother and she said, "I have been praying for you every day this month." Then she told me how at their January meeting, the President had given each one a name of a missionary. Another member had told any little interesting things she knew about the missionary. It quite cheered my heart. Perhaps you would like to try this?

Where there is a Tuesday Prayer Group within reach of your society won't you try and make some plan by which some two or three from your society may be present? Let us not allow the few to be the privileged ones to "carry on."

I am glad to note many executive committees hold their meetings the day of Tuesday Prayer Group. I am sure their work is better done because of that hour of prayer.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray and hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.
Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.
New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.
Chicago, second Tuesday, 12 noon, Eleanor Club Assembly Room, Stevens Bldg., 17 N. State St.
Monmouth, second Tuesday, 4:00 P. M., Y. M. C. A.
Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.
New Castle, Pa., first Tuesday, 2:30 P. M., First U. P. Church.
San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.
Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.
Los Angeles, first Monday, 10:00 A. M., First U. P. Church.
Youngstown, Ohio, first Tuesday, 2:30 P. M., Tabernacle U. P. Church.
Xenia, Ohio, first Tuesday, 2:30 P. M., First U. P. Church.
St. Louis, first Tuesday, 2:00 P. M. Y. W. C. A.
Washington, D. C., first Tuesday after first Wednesday, Church Parlors.
Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.
Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.
Princeton, Ind., every Tuesday, 2:30 P. M., in the homes.
Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.
Butler, Pa., first Tuesday, 10:00 A. M., First Church.
Albany, N. Y., every Tuesday, 3:00 P. M., Church Parlors.
Spokane, Wash., first Tuesday, 10:00 A. M., The Cresent, Hopkins Room.
Rock Island, Ill., first Tuesday, 3:00 P. M., Y. W. C. A.
Albany, Ore., second Tuesday.
Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

It is with praise we report four new prayer groups again this month. Albany, Oregon, is not new, as they report they met eleven times last year, but this is the first report we have had. I believe there may be others, too. If so, please report.

Two days were spent this month attending the Central Committee of the New World Movement in Pittsburgh. They were busy helpful days. I was so glad to be there the days we considered the surveys of the Women's Board. For two reasons, at last we have faced the fact of what we really need. Again, I can realize how happy our workers on the fields both at home and abroad will be as they see some of their dreams coming true.

Sabbath, February 1, was spent at Butler, Pa. It was good to be with the sister (Mrs. A. H. Baldinger) of my dear friend Nannie J. Spencer. We had a splendid women's meeting in the afternoon. There were at least three senior societies and two young women's societies represented. They had twenty-two at their Tuesday Prayer Groups in spite of a bad morning and slippery walks.

February 4. I attended the funeral services of Dr. J. M. Hamilton. His two daughters, Belle and Marietta, are working in my former station, Sangla Hill, India.

Dr. Hamilton was a good friend of missionaries. Susie A. Young went out to India from his first pastorate at Amity, Iowa. I met Dr. Hamilton through my friendship with Miss Young and then he became my friend. So far as I can remember there was never a Thanksgiving or a Christmas during my years in India that he did not remember me with a letter. These days I am thinking of him and Miss Young rejoicing together in the presence of the King.

February 5. I met with the Women's Missionary Society at Elmwood, Des Moines. It was an all day meeting with a luncheon at noon. They have these meetings once a quarter. In spite of bad weather and streets, there was a good attendance. We had a good conference together. I was especially interested in talking about a Tuesday Prayer Group for Des Moines and in

learning they had purchased their "407 Bond."

The Influenza interfered with a conference of the two new societies and three smaller ones arranged by the "Field Secretary" of Des Moines Presbyterial. But she writes hopefully of having it again. I want to recommend the plan of a local "Field Secretary" in each Presbyterial to look after places not organized or small societies to all the Executive Committees.

I want to thank the missionaries who haven sent letters to the Tuesday Prayer Groups. They have been much appreciated I assure you. The groups of last year are passing them on to the new Groups.

"The camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off
And rest again.

My soul, thou too shouldst to thy knees
When day light draweth to a close,
And let the Master lift the load
And grant repose.

Else how couldst thou tomorrow meet,
With all tomorrow's work to do
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So, thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear."—Author unknown.

WOMEN'S BOARD REPORT.

January 20, 1920. The Women's Board met in their regular place; called to order by the President; prayer by Miss Milligan. Minutes of previous meeting were read and adopted.

A letter was read from Ft. Morgan extending invitation for the W. G. M. S. to meet with them in 1921.

Freedmen's Secretary gave reports from Henderson, Arlington and Chase City.

Home Secretary reported as follows: The interpreter to the Mutes, Portland, Oregon, reports sermons have been interpreted every Sabbath during the past quarter. Some of the deaf women asked for a Bible Study Class after the morning service. One was organized and from 4 to 7 women have attended this class each Sabbath to study the life of Christ.

Mrs. Cornell, of Indianold, Pa., reports an average attendance in Sabbath School of 72. Total enrollment. 94. Average offering, $4.46. A good Christmas entertainment with a good attendance.

Reports were also received from Montrose Ave., Chicago; 4th Spokane, Wash.; Langloth and Eastonville, Burgettstown, Pa.

$25.00 per month was granted Miss Rosato for assisting in Italian work at Butler.

Miss Dickey began work at Alliance, January 13, 1920.

A bill for travel expenses for two teachers to Frenchburg and one missionary to her station of $48.33 was ordered paid.

Literature Secretary stated part of the new Prayer Cycles were received. Bills to the amount of $46.15 were ordered paid.

Young women's Secretary reported two new societies in Monongahela Presbytery, one at Oakmont, Pa., to be known as the Y. W. Auxiliary M. S., President, Miss Helen Fulton, the other at Ingram, Pa., called the Ingram M. S., President, Elizabeth Askins.

The Interchurch Council of Women arranging for meeting of women to be held at the same time as the Laymen's

Convention asked that delegates be appointed. Pursuant with this request the following delegates were appointed, Principals, Mrs. T. J. Gillespie and Mrs. A. P. Burchfield; Alternates, Mrs. R. S. McCague and Mrs. A. J. Armstrong.

A joint committee of Federated Council of Women suggested arranging for a mass meeting for women to be held, Sabbath afternoon, February 1, at Pittsburgh.

Parsonage Secretary read application from Montrose, Colo., Uncompagre Presbyterial for $3000.00 for 12 years. Application being regular it was granted.

Foreign Secretary. Miss Flora Jamison of the Sangla Hill School writes there are 164 girls in school. Many being turned away. A nurse is needed at the Compound. Teachers' quarters crowded. The prayer room has also to be used as a store-room.

Dr. Grant, of Tanta, Egypt, writes, Tanta Hospital was opened December 15, 1919, in the afternoon. In the evening a patient was admitted and a baby was born before midnight. The next day the Hospital was crowded to its utmost capacity.

A letter was read from Dr. Maria White, of India.

Junior Secretary reported Oklahoma Presbyterial on the Honor Roll. Three new societies: Puget Sound Presbyterial, Mrs. V. Askern, Superintendent, Seattle, Wash., 23 members; Philadelphia Presbyterial, Woodland Ave. Church, Miss Helen McKelvey, Assistant Superintendent, 47 members; Oklahoma Presbyterial, Superintendents, Mrs. L. F. Park and Mrs. Shannon Gibson, Roosevelt, Okla., 20 members.

Mrs. Campbell gave short stirring reports of the Student Volunteers' Meeting and the Atlantic City Interchurch Conference. A motion to adjourn being made, Miss Wallace closed the meeting with prayer.

February 3rd. The Women's Board was called to order by the First Vice President, who asked Miss Reed to open the meeting with prayer.

Five minutes was given Mr. Lingdist of the Interchurch Movement to present the Indian Work of which he is director. He stated there were 336,000 Indians in the United States. Health, education and character were their outstanding needs, the principal one of which is character. He had two projects to present, first, to have central interdenominational schools; second, to have eight key institutions with religious directors where there would be a Bible Department Acedemic Department and Home Economics for girls. As the government schools make no pretense to religious training, often times having Catholics and non-professing people on their teaching force. The Board considered this a move in the right direction.

Treasurer report. January receipts, $23,315.61; disbursements, $33,105.92. Treasurer was authorized to get two books needed for the enrollment of Life Members. Mrs. Porter moved the Treasurer's report be adopted and filed. Carried.

Indian Secretary reported bills to the amount of $74.58; these were ordered paid.

Simnasho reported four feet of snow, 40 degrees below zero. Despite these weather conditions they had a good Christmas entertainment, having received many gifts from societies.

Warm Spring reports 125 families on reservation. Government schools closed on account of snow. Received many donations at Christmas time from which they had 300 articles for tree and gave out 250 packages of candy.

Mrs. Porter stated February 20 was day set aside by the Federation for prayer for missionary societies and Women's Board; also February 29th, prayer for Student Volunteer Work in the home field.

Freedmen Secretary gave reports from Miller's Ferry, Knoxville, Henderson Hospital, Bluestone, Townsville, Riceville, Chase City and Arlington. Miller's Ferry dormitory girls needs material for night-gowns, petticoats and uniforms. Henderson Hospital had 15 patients during the month.

Bluestone and Townsville need chil-

dren's clothing and shoes badly. Chase City has an epidemic of measles.

Home Secretary presented reports from 12th Church, N. S., Pittsburgh, Pa. and Idaho Presbytery.

Chicago Presbytery applying for a missionary to work in Oak Park Church, it was moved their request be granted and Miss Bess Eakin be appointed.

The work at Frenchburg is progressing nicely. A number of new students have entered since the holidays, some of the rooms are crowded. One of the High School teachers was compelled to have a leave of absence on account of the serious illness of her mother.

Literature Secretary was authorized to order 10,000 Budget Cards; presented bill of $276.02 which was ordered paid.

Foreign Secretary reported having received all Miss Truan's credentials, it was moved she be elected a missionary to the Sudan beginning February 1, 1920.

Y. W. Secretary reported one new society organized in Kansas City Presbytery at Dennison, Kans., 12 members, President, Ruth Laughlin.

Adjourned with prayer.

MRS. J. H. MAXWELL,
Recording Secretary.

STUDY FOR THE MONTH.

APRIL.

Foreign Missions:

"A CRUSADE OF COMPASSION."

And they that be wise shall shine as the brightness of the firmanent and they that turn many to righteousness as the stars forever and ever. Daniel 12:3.

Chapter 4—Korea, The Philippine Islands and Siam.

By Mrs. J. P. White.

Scripture—Luke 17:11-19.

Roll Call—What do you know about city missions?

Prayer—That wisdom and power may be given to the missionaries.

Topics for Study—

1. The Mudang and His Successors.
2. Medical Missions in the Orient Under the Stars and Stripes.
3. Work for Lepers.
4. The Rockefeller Foundation.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 4—Arrested Assimilation.

By Mrs. T. C. Atchison.

"Christian, dost thou see them, coming to our shores;
Men from every nation, knocking at our doors?
Christian up and meet them, meet them ere they're lost;
Save them for the nation, save them by the Cross."—J. R. Paddock.

Bible Lesson—1 Peter 2:2-9.

Topics for Study—

1. Causes That Hinder Assimilation.
2. Organized Propaganda of Resistance.
3. The Force of Environment.

Selfishness loves itself better than others; its cure is to love others better than self. Selfishness would sacrifice others to itself; its remedy is the sacrifice of self for others.

—The New Era.

The NEW WORLD MOVEMENT

of the

UNITED PRESBYTERIAN CHURCH

of NORTH AMERICA.

Thy Kingdom Come!

THE NEW WORLD MOVEMENT BUDGET.

Board of Foreign Missions	$ 5,010,356
Board of Home Missions	1,102,645
Board of Freedmen's Missions	860,250
Board of Church Extension	1,122,590
Board of Education	177,625
Board of Ministerial Relief	864,262
Women's Board	2,277,369
Women's Association	253,750
Colleges	4,376,461
Seminaries	548,100
Christian Workers' Bible Training School	121,800
	$16,715,208

New World Movement Administration Expense included in above.

NOTE:—Read letter opposite page 537.

FORTUNE-TELLER AND WOMAN DOCTOR FROM JERICHO.

Although looked upon as inferior they have special attainments and are believed to know the future destiny of individuals and empires.

Photo, Press Illustrating Co.